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***ISLAM – THE ONLY
ETERNAL TRUTH***

***“THEY (THE UNBELIEVERS)
CONSPIRE TO EXTINGUISH
THE NOOR (DEEN) OF ALLAH
WITH THEIR MOUTHS (WITH THEIR
ARGUMENTS OF ‘SPIRITUALITY’),
WHILE ALLAH
SHALL COMPLETE HIS NOOR
EVEN THOUGH THE KAAFIROON
ABHOR IT.”***

(Qur’aan, As-Saff, Aayat 8)

***“IT IS HE (ALLAH) WHO HAS SENT
HIS RASOOL WITH THE GUIDANCE
AND THE DEEN OF HAQQ SO
THAT IT BECOMES DOMINANT
OVER ALL IDEOLOGIES EVEN
THOUGH THE MUSHRIKOOON
ABHOR IT.”***

(Qur’aan, As-Saff, Aayat 9)

TALBEESUL IBLEES (DECEPTION OF IBLEES)

SHAITAAN VOWED:

***“Most certainly, I shall lie in ambush
for them along Your Straight Path.
Then I shall attack them from their front,
and from their rear, and from
their right and from their left. And,
You (O Allah!) will not find most of
them grateful.”
(Surah A’raaf, 16 and 17)***

Talbeesul Iblees is an extremely effective stratagem in the armoury of Shaitaani weapons of moral and spiritual destruction. Talbeesul Iblees is Shaitaan’s snare of confusion and deception by means of which he entraps innumerable people into the tentacles of vice, sin, bid’ah and kufr. He approaches people via the stratagems of logical argument, religious argument, and philanthropic argument to befuddle them and to cast them into the dregs of immorality and corruption in belief and practice. With his cunning snares he succeeds in bringing down into ruin from whatever sublime status one may be occupying. If Allah’s aid is not at hand, everyone will be the victim of the subtle plots and tricks of Shaitaan.

Shaitaan approaches Ulama and Sulaha via the routes of Ilm and the Deen, casting them into confusion, then deception with ‘logical’ arguments to convince them that baatil is haqq, and transgression is piety. He had first succeeded in deceiving Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam). By his talbees he succeeded in securing the expulsion of our illustrious Ancestors from Jannat. Thereafter, throughout the history of mankind, Shaitaan has managed to bring about the fall and ruin of many outstanding saints and scholars. Therefore Allah Ta’ala repeatedly warns us to be alert and always on guard against the talbees of Iblees

“O Sons of Aadam! Shaitaan should not be permitted to cast you into deception as he had caused the expulsion of your parents (Aadam and Hawwa) from Jannat. He removed from them their garments so that he could expose to them their private parts. Verily, he (shaitaan) and his league see you while You cannot see them. Verily, We have made the shayaateen the friends of those who have no Imaan.”
(Surah A’raaf, Aayat 27)

By means of deceptive logical arguments, Iblees had succeeded to convince Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam) to eat from the forbidden tree, Allah Ta’ala warns us to beware and be alert so that we do not fall into the snares of Iblees. He approaches human beings, especially Muslims, in a variety of subtle and ‘logical’ ways, even via ostensibly Deeni channels, to entrap us into his tentacles.

The safest and most effective method of protection against *Talbees-e-Iblees* is to adhere firmly to the Way of the Sahaabah and the Salf-e-Saaliheen. Diversion from

their *Tareeqah* is fraught with grave consequences of deviation and falling into the snares of Iblees.

It is when the saint/scholar ignores the prescriptions and proscriptions of the Divine Shariah, relying on his opinion and logic that Shaitaan achieves his victory with his trap of *Talbeesul Iblees*. When the ways, admonition and advices of the Ambiya and the Akabireen are set aside, and personal opinion is engaged in misconceived exercises and projects of assumed virtue at the behest of the nafs, Shaitaan casts his spell of deception on the intelligence of a learned man and succeeds in side-tracking him from Siraatul Mustaqeem, just as he had vowed: *“Most certainly, I shall lie in ambush for them along Your Siraatul Mustaqeem.”* (Qur’aan)

On the occasion of his expulsion from Jannat, Shaitaan had vociferously declared that he would be employing his snare of *talbees*. He was confident of ‘victory’, hence he proclaimed to Allah Ta’ala: *“And, You will not find most of them grateful.”* So successful is Shaitaan in the employment of his trick of *Talbees* that Rasulullah (sallallahu alayhi wasallam) said: *“Most certainly, the fate which overtook Bani Israaeel will most certainly overtake my Ummah to such an extent that if among them (the Yahood and Nasara) someone commits fornication with his own mother, then there will be in my Ummah persons who will perpetrate that same (heinous misdeed).”*

Talbeesul Iblees is the presentation of Baatil in the form of Haqq. Corruption is viewed as righteous, and vice as virtue. Elaborating the meaning of *Talbeesul Iblees*, Shaikh Abdur Rahmaan Ibnul Jauzi (rahmatullah alayh) says:

“Iblees approaches people to the best of his ability, and he constantly increases his control over them. Know, that the heart is like a fortress. That fortress is protected by walls. The walls have entrances. Inside the fortress are rooms. The inhabitant of the fortress is Aql (Intelligence). The Malaaiikah visit this fortress. On the outskirts of the fortress are some waiting rooms. Hawaa (base emotional desire –the nafs) and the Shayaateen frequent these waiting rooms without hindrance. (These waiting rooms are called rabadh) There is an ongoing struggle between the inmate of the fortress and the occupants of the rabadh.

The shayaateen diligently and constantly circle the fortress waiting in expectation for any laxity of the fortress’ guard so that they could make inroads into the fortress. It is therefore, incumbent. for the guard to be well aware of all the entrances to enable him to discharge the duty of guarding all the rooms. This is what he has been appointed to do. At no time should he be lax in his guard-duty for even a moment, for verily the enemy is not lax.

This fortress becomes radiant with Thikr and dazzling with Imaan. In the fortress are highly polished mirrors. The images of all things which pass by are seen in these mirrors. Therefore, the very first strategy of shaitaan is to create abundant smoke in the rabadh. This smoke blackens the walls of the fortress, and clouds the mirrors. Perfect meditation wards off the smoke and Thikr polishes the mirrors.

The enemy (shaitaan) frequently makes an attack on the fortress and succeeds in entering. The guard defends and beats him off, expelling him from the fortress. Sometimes, shaitaan remains for a considerable time due to the laxity of the guard.

Sometimes, after shaitaan has darkened the walls of the fortress and clouded the mirrors with smoke, he swiftly passes by unnoticed.

Sometimes shaitaan wounds the guard due to his laxity. He imprisons the guard and extracts service from him. Shaitaan then remains inside the fortress fabricating schemes to appease and aid the nafs. Sometimes he poses as a wiseman (but) in evil.

Hasan Ibn Saalih (rahmatullah alayh) said: “Verily, shaitaan opens for a person 99 avenues of virtue in order to trap him into one avenue of vice. Hadhrat A’mash (rahmatullah alayh) said that once some Jinn said: ‘The most difficult person for us to deceive is a man

who is steadfast in following the Sunnah. But with the people of Hhwaa (nafsaaani desires), we make a great mockery of them.”
(Talbeesul Iblees)

The slightest divergence from the Straight Path of the Sunnah and involvement in doubtful things are the introductory steps for ultimate entanglement in the tentacles of Shaitaan, which leads to ruin and destruction. Among his acts of deception is the trick of hanging the bait of noble ends in front of a learned man. A molvi or sheikh of shallow knowledge quickly falls prey to his emotional dictates when the bait of altruism is dangled in front of him. Then by means of baseless interpretation he justifies departure from Siraatul Mustaqeem – Shariah – for the sake of the noble end. But the ultimate consequence is not the attainment of the noble end. Instead, the Molvi/Sheikh falls by the wayside, a victim of the plot of Shaitaan. He thus destroys his Akhlaaq and Imaan by his submission to the base and carnal instincts and desires of his nafs. Many a great man had fallen in the trap of Talbeesul Iblees which brings everlasting spiritual ruin in its wake.

THE STORY OF BARSEESAH

Barseesah was a Raahib (Buzroog) during the time of Bani Israaeel. He had renounced the world and had devoted himself to the ibaadat of Allah Ta’ala. He was the most pious saint in Bani Israaeel. During his time there were three brothers who had one young sister. The three sons planned to join a Jihaad expedition. However, they were concerned about their sister. They had no relatives with whom they could leave their sister. They

did not trust anyone. Finally they decided to leave her in the care of Raahib Barseesah. They held him in the highest esteem.

They approached Barseesah and requested that he takes custody of their sister until they return. Barseesah refused and sought refuge with Allah Ta'ala from them and from their sister. But, the brothers pleaded with him. Finally, Barseesah submitted to their appeals and instructed them to leave their sister in the room which was opposite his *sauma'ah* (place of worship).

Every day Barseesah would descend from his ibaadat khaanah to leave food for her outside the door of his *sauma'ah*. He would then lock the door of the *sauma'ah* and ascend the stairs. From inside he would call the girl and she would come to collect her food. This continued for quite some time.

Then Shaitaan began with his talbees. He started to whisper into the heart of Barseesah that the girl's emergence from her room was improper. People passing by would see her, and perhaps some evil man would even molest her. He then developed the idea that it would be better if he left the food at the door of her room. That would be even more rewardable by Allah Ta'ala. This '*logic*' whispered into his heart by Shaitaan appealed to Barseesah. He would then place the food at the door of her room without speaking to her. Some time went by in this manner.

Then Iblees approached him with exhortations of virtue and reward. The argument developed in his mind that if he placed the food inside her room, it would be better. This logic appealed to him. He submitted to this

ploy of Shaitaan and for some time thereafter he would deliver the food inside the room.

Iblees then whispered into him: ‘She is extremely lonely and scared of living all alone. She will be comforted if at least you say a few words of naseehat (advice) to her. However, he would not speak to her inside the room. He would speak to her from the window in his sauma’ah which was upstairs. Then Iblees whispered that it would be better if he descended from his sauma’ah and spoke to her from outside the door of his sauma’ah. Thus, he submitted to this satanic ‘logic’ and daily sat outside by the door of his place of worship and conversed with her while the girl sat outside by the entrance of her room. By this time mutual conversation had become the norm, and this pattern continued for quite some time.

Iblees then tempted him to go a step further. Barseesah began sitting near to her by the entrance of her room. Iblees, pursuing his pernicious plot, whispered to him that it is more in conformity with modesty if he sat inside the room to converse with her so that passers by do not see her. Barseesah by this time was fully in the clutches of Iblees. He submitted to the satanic logic and would spend the whole day talking with her inside her room. At night time he would leave, ascend into his sauma’ah, and engage in ibaadat.

Talbeesul Iblees had thoroughly eroded the spiritual fibre of Barseesah. Now the process leading to the ultimate act of fornication was quite simple for Iblees. Soon Barseesah committed fornication and the girl became pregnant. She gave birth to a baby boy.

Now came Iblees again and whispered to him: ‘What will you do when her brothers return? You will be utterly disgraced and punished. The best option is to kill the baby and bury him. And, this is what Barseesah did. He murdered the baby.

After he had killed the baby, Iblees again appeared to him and said: ‘She has seen what you had done with her baby. Do you think that she will conceal this from her brothers? It is best that you kill her as well so that your deeds remain a secret. Submitting to the shaitaani command, Barseesah killed the girl. Then he threw her body and the body of the baby in a pit and covered it with a huge slab of stone. Then he ascended into his sauma’ah and once again engaged in worship.

When finally the brothers returned, they came to fetch their sister and questioned Barseesah about her. He praised her much, expressed grief and sorrow. He pointed to a grave, saying: ‘That is her grave. She had died.’ The brothers went to the grave and remained there for a long time making dua. They grieved and cried much. They stayed at the place for many days, and then departed for their home.

When they arrived home and went to sleep, Shaitaan appeared to the eldest brother in a dream. He assumed the form of a traveller. In the dream, Iblees explained the entire episode of his sister, mentioning where her body and the baby’s body were. Then Shaitaan appeared in a dream to the other two brothers as well. He informed them precisely as he had informed the eldest brother.

In the morning when the three brothers met, they related their dreams. They were very surprised to learn that all three had seen identical dreams. The eldest said

that the dreams were most probably false and satanic, and they should ignore them. The youngest brother, however, insisted that they visit the place to check. This they did.

They went directly to the spot indicated to them in the dream and found the two slaughtered bodies. When they questioned the Raahib, he now had no alternative but to make a confession. The brothers apprehended him and took him to the king. Barseesah was found guilty and sentenced to death by hanging.

When he was mounted on the scaffold for execution, Iblees appeared to him and said: "Do you know that I was your companion who had trapped you into fornicating with her and killing her and her baby? If today you obey me, and reject (commit kufr) Allah Who has created you, I shall save your life. Baseerah, panicking and utterly bereft of any spirituality, in desperation obeyed and committed kufr.

After he committed kufr, Iblees abandoned him. Baseerah was executed. In relation to this episode of *Talbeesul Iblees*, the following Qur'aanic aayat was revealed: ".....Just like Shaitaan when he says to a person: '*Commit kufr.*' After the person commits kufr, Shaitaan says:

'Verily, I am free from you. Verily, I fear Allah, The Rabb of all the worlds.'" (Surah Hashr, Aayat 16)

This anecdote is an excellent illustration of *Talbeesul Iblees*. It demonstrates how Iblees confuses and deceives people. Even a Saint who had devoted his life to ibaadat became the victim of Shaitaan's deception. By degrees Iblees eroded the spiritual fibre and defences of Barseesah who had fallen into the satanic trap and

became the victim of his carnal emotions. Shaitaan is an exceedingly cunning enemy. He was aware that it would have been a futile exercise to attempt to lure and ensnare Barseesah into fornication and the ensuing crimes by making a direct appeal to his nafs. He spun his plot and with great patience he unfurled his deception gradually. Degree by degree he succeeded in desensitizing Barseesah and eroding his spiritual fibre and moral inhibition to sin.

This is the way in which Iblees lays his traps and ensnares many learned men – molvis and sheikhs – in perpetration of the most heinous crimes against Allah Ta’ala. He appears in religious hues and raiments, and whispers religious ideas and altruistic ideals into the minds of the shallow-minded ‘scholars’, who quickly fall prey to their nafsani instincts. He presents to them ‘cogent’ reasons for ignoring Shar’i rulings and prohibitions for the sake of ‘long term’ benefits which in reality are nothing but figments of their imagination – satanic mirages. Any act which brings in its wake violations of the Shariah is pure Shaitani and a classic example of Talbeesul Iblees regardless of the perceived benefits and virtues. There can never be virtue and benefit in an act which is accompanied by haraam misdeeds.

THE MISSION OF THE AMBIYA

The Mission of the Ambiya was only ONE – the propagation of Tauheed with clarity and emphasis. The uncompromising theme of Tauheed permeates the entire Qur’aan Majeed. The Ambiya (alayhimus salaam) were

commanded to vociferously assert the Haqq of Tauheed and to clarify that all else besides the *Tauheed* of Islam is falsehood. Thus, the Qur'aan commands:

“Say (O Muhammad!) Verily it has been revealed to me that most certainly your God is only One God. What, will you (not) become Muslimoon?”

(Al-Ambiya, Aayat 108)

When the kuffaar rejected Tauheed and spread their brand of ‘Islamophobia’, Hadhrat Ibraaheem (alayhis salaam) did not seek to reconcile with the unbelievers in a joint-program of propagation which elevates the false religion of idolatry to the status of Islam. He did not seek an inter-faith seminar or dialogue with the kuffaar to gain recognition either for him or for even Tauheed. Islam had to be accepted on its own merits, not by way of striking up a common platform which promotes concepts and ideologies which are the very antithesis of Tauheed.

In contrast to the attitude of the Muslim purveyors of inter-faith seminars, Nabi Ibraaheem (alayhis salaam) embarked on the destruction of kufr by physically destroying the idols of worship thereby courting the wrath of the idolaters. He did not listen to the kufr preaching of the unbelievers. On the contrary, the Qur'aan Majeed says with regard to Hadhrat Ibraaheem's uncompromising proclamation of *Tauheed*: *“He (Ibraaheem) said: Verily, you and your forefathers had (always) been in manifest deviation.’ They (the unbelievers) said (in response): ‘Have you come to us with the Truth or are you among those who amuse.’ He (Ibraaheem) said: ‘Assuredly, your Rabb is the Rabb of the heavens and the earth, The One Who has created them, and I am among those who testify to this. By Allah!*

I shall make a plan with your idols after you have taken leave.' Then, he smashed them (the idols) into bits....."

(Al-Ambiya, Aayaat 54 – 58)

"He (Ibraaheem) said: 'What, do you worship besides Allah things which cannot benefit you in any way whatsoever nor harm you. Fie on you and on those things you worship besides Allah. What! Have you no intelligence?'" (Al-Ambiya, Aayaat 65 – 67)

This is the spirit and teaching of the Qur'aan when Tauheed is propagated. The Truth has to be administered unambiguously without according the slightest accommodation for the promotion of kufr as usually happens at inter-faith seminars and dialogue where Islam and false ideologies of kufr, shirk and atheism are all lumped together on the same platform in a collective effort of propagation, each exponent of baatil being allowed the opportunity to expound doctrines and exercises of spirituality which are abhorrent to Allah Azza Wa Jal.

INTER-FAITH DIALOGUE

In recent times, one of the most dangerous conspiracies of Iblees is the Inter-Faith Dialogue movement. This has proven to be an effective *Talbees of Iblees*. Molvis and sheikhs have fallen in the trap of this satanic deception by engaging in inter-faith dialogue where all religions are accorded 'equality'. All religions at such dialogue and seminars have to be accorded identical respect and hearing.

At one recent such seminar held in Port Elizabeth, the participants on the stage were a Christian priest who was the chairman, a Jewish rabbi, a Muslim 'priest' (a molvi)

and an atheist. This dialogue was not a debate where the Muslim is dutibound to demolish the baatil religion of the opposition and to assert the truth and supremacy of Islam. This was a ‘seminar’ where all four ideologies – Christianity, Judaism, Islam and atheism – were placed on the same footing – on par with each other. The mixed audience of men and women consisting of adherents of all religions, including atheists, listened to the exposition of Christianity, Judaism, atheism and a smattering of Islam presented by a junior molvi of shallow understanding, and who is a novice in the game.

Muslim men and women in flagrant violation of every facet of Qur’aanic Hijaab sat mixed with kuffaar men and women. Kufr, shirk and atheism were dinned into their ears for an hour. They had to listen to the propagation of kufr and atheism for the greater part of the time allocated to the four speakers. At the end, the Muslim ‘priest’ did not, could not and in fact was incapable of, rebutting the kufr and atheist ideologies which were expounded and which the entire audience had to dutifully listen, ingest and digest.

Regardless of what was in the heart of the molvi, he had given tacit approval for the baatil ideologies and ideas of ‘spirituality’ of Christianity, Judaism and atheism. He was not allowed to say one word in refutation of all the kufr which was propagated at the seminar. The seminar was a joint-propagational exercise in which all religions and ideologies were on par and accorded equal treatment whereas the Qur’aan-e-Hakeem states unequivocally:

“Verily, the Deen by Allah, is only Islam.”

The entire Qur'aan and Ahaadith are replete with the theme of the Truth of only Islam and the refutation of all other religions of falsehood. Rasulullah (sallallahu alayhi wasallam) came to mankind to denounce and refute the religions of Baatil. He did not come to mankind to give a condescending ear to the doctrines of kufr and to the 'spirituality' of atheism. The method of all the Ambiya was propagation of Islam as the only true Deen with zero exceptions.

Rasulullah (sallallahu alayhi wasallam) explained to the mushrikeen in unambiguous terms that their idols and gods were false; that belief in kufr ideologies is the recipe for admission to Jahannum and for everlasting ruin in the Hereafter.

The mission of the Ambiya was not such dialogue which accorded a pedestal of prominence and viability to falsehood—kufr, shirk and atheism. When the Ambiya spoke, it was from only the stage of Haqq from which Baatil was not permitted to propagate. There never was a compromise or a fusion between Haqq and Baatil in the mission of the Ambiya. They propagated only Tauheed which necessitated the refutation of kufr and atheism in unambiguous terms. Minus refutation of kufr and shirk, *Tauheed* cannot be affirmed.

Rasulullah (sallallahu alayhi wasallam) did not accommodate falsehood as the molvi did at the inter-faith seminar where the Muslim audience had to listen to the '*tableegh*' of kufr and atheism by the exponents of these ideologies. The molvi did not refute the kufr and atheist propagations as the Ambiya did. The Qur'aan testifies to the methodology of the propagation of the Ambiya. Declaring the mission of the Ambiya, the Qur'aan states:

“Then We sent among them a Rasool from among them (to proclaim): ‘Worship Allah. There is no god for you besides Him.’ What! Have you no fear?”

(Surah Al-Mu’minoos, Aayat 32)

The Rasool rejected trinity and idolatry. He did not listen nor allowed the Sahaabah to listen to the propagation of false spiritual ideologies. In fact, Nabi-e-Kareem (sallallahu alayhi wasallam) forbade Hadhrat Umar (radhiyallahu anhu) from reading even the Tauraah which at that time still comprised a great deal of the revealed Truth. But, reading even the Tauraah opened the avenue for Talbeesul Iblees, hence it was prohibited. What then should be inferred from offering an attentive ear to kufr and atheism, and to allow all the spiritual garbage and rot to sink into the heart?

At the seminar, Muslims and non-Muslims alike, are constrained to pay attention to the propagation of kufr. But the Qur’aan says: *“When only Allah is mentioned, the hearts of those who do not believe in the Aakhirah become constricted, And, when others besides Him are mentioned, then they become happy.”*

(Surah Zumar, Aayat 45)

When falsehood and the false ‘spiritual’ ideologies are expounded, the audience of kuffaar becomes elated, but when Tauheed is propagated, their hearts become constricted and sealed to the Truth. While Islam requires that the bounties of the ears and heart listen to only the Haqq, the seminar way of the kuffaar necessitates attentive listening to kufr and atheism. Allah Ta’ala states in the Qur’aan: *“Say (O Muhammad!) What! You, O ignoramuses! Tell me to worship a being other than Allah. Verily, it has been revealed to you (O*

Muhammad!) and to those (Ambiya) before you that if you commit shirk, then most certainly your deeds will be destroyed, and you will be among the losers. On the contrary, worship only Allah and be of the grateful ones (by accepting Imaan).” (Surah Zumar, Aayaat 65 and 66)

The Qur’aan commands straight talk – tableegh of the unadulterated Truth – Islam – and nothing else. It does not permit its adherents to sit and tarnish their Imaan by having kufr, shirk and atheism dinned into their ears by the believers and propagators of Baatil.

The unbelievers present their baseless ideologies without having any proof of Truth whereas Islam is the Haqq which may not be placed on equal footing. The Qur’aan states: about the spiritual ideologies of the kuffaar: *“Those who dispute in the Signs of Allah without any proof having come to them, indeed (their) sin (of propagating falsehood) is abhorrent by Allah and by those who have Imaan?” (Surah Zumar, Aayat 35)*

At inter-faith dialogue (which is not a debate to demolish baatil and kufr) Muslims are constrained to sit silently and attentively ingest and digest such falsehood which is abhorrent to Allah Ta’ala.

Emphatically rejecting the propagation of baatil and kufr which inter-faith seminars cater for, the Qur’aan states: *“Whereas I call you to Salvation, you call me to the Fire. You call me so that I commit kufr with Allah and so that I associate with Him something of which I am totally unaware, while I call you to (Allah) The Mighty, The Most-Forgiving. It is an indisputable fact that the being (and whatever baatil ideology) you are calling me to, has no claim, neither in this world nor in the*

Aakhirah, and most certainly, our return is to Allah, and the transgressors are indeed the companions of the Fire.”

(Al-Mu'min, Aayaat 41, 42, 43)

It is with considerable emphasis that these Qur'aanic verses refute the expositions of the adherents of baatil. The Muslim is commanded to state unequivocally that he does not accept the falsehood and kufr ideologies and corrupt concepts of spirituality of the exponents of kufr, shirk and atheism. But at inter-faith seminars, kufr and shirk have to be accorded the very same pedestal which is offered to Islam. But Islam is not on par with other ideologies. Islam is the only Truth. Minus Islam there is no salvation.

Yet, the Molvis who participate in such inter-faith seminars minimize the Haqq of Tauheed and elevate the Baatil of kufr and shirk by according the same status to Truth and falsehood.

From the very inception of the Muslim's tableegh mission or discussion, the Haqq of Islam has to be unambiguously asserted. This is possible only by declaring that the only Deen by Allah is Islam. There is no compromise between Tauheed and kufr. Listening to the propagation of baatil and kufr without being in position to refute it, is highly improper for a Muballigh.

The Standard-Bearer of Islam should not participate in talks where all religions and ideologies will be accorded equal status.

Participation in a religious discussion with the kuffaar should be pure *Tableegh and Da'wat*. Muslims are not permitted to listen to the propagation of kufr. This is precisely what the inter-faith seminar programme

involves. When a Muslim joins kuffaar preachers who propagate their baatil religions at the same gathering where the Muslim is supposed to propagate, and he sits with them on the same platform listening to their falsehood without having the right to refute it, then he aids and abets in the dissemination of kufr.

The Qur'aan Majeed states: *"Whatever is being said to you (by the people of kufr), was said to the Rusul (Messengers) before you (O Muhammad!)"*
(Haa Meem As Sajdah, Aayat 42)

They speak nothing new, but stale kufr – kufr which they had hurled at all the Ambiya. The method of all the Ambiya was to reject the kufr, not give it an attentive audience. It should be understood that the Ambiya (alayhimus salaam) were sent to proclaim only Islam. They did not indulge in any diplomacy or skulduggery to win converts. They proclaimed the Message of Tauheed with the greatest clarity and loudly. There was no attentive ear offered to listen to baatil and to the 'virtues' and 'significance' of the ideologies of kufr, shirk, and atheism. The mission of the Ambiya was to eradicate falsehood, not to forge any compromise with it. How is it possible for the Nabi and his followers to listen to and digest baatil? How is it possible for Muslims to sit snugly and listen attentively in a place where kufr is being propagated? Allah Ta'ala instructs the Nabi (sallallahu alayhi wasallam): *"Thus, have We revealed to you the Arabic Qur'aan so that you may warn the Mother of Cities and those in its environs, and so that you warn of the Day of Assembly in which there is no doubt. A group will be in Jannat and a group will be in the Blazing Fire."* (As-Shuraa, Aayat 7)

Allah's command is to deliver the Message with clarity. But inter-faith dialogue requires the same pedestal and significance and legitimacy for all religions and ideologies.

At the recent inter-faith seminar, Muslims who unlawfully participated, had to sit respectfully and silently listening to all the baatil which the three ideologies of kufr were propagating. If a Hindu priest had to attend, the kufr of a million idols would further have polluted the hearts of the Muslim audience.

When the kuffaar are not prepared to listen solely to the Message of Islam, and they stipulate listening to their propagation of their kufr ideologies of spirituality as a precondition for the few minutes allocated to a molvi to express himself, then the Qur'aan commands complete abstention and dissociation. Stating this methodology of Da'wat, the Qur'aan says:

"Allah is our Rabb and your Rabb. Unto us are our deeds, and for you are your deeds. There is no disputation between us and you. Allah will gather us. Unto Him is the return." (Ash-Shuraa, Aayat 15)

There is no need nor is it permissible for Muslims to listen to the 'tableegh' of kufr in order to offer Islam. Islam should be offered with clarity and if the audience rejects, then the response is stated in the abovementioned Aayat. Muslims may not listen and digest falsehood as a precondition for offering *Tauheed* to the kuffaar. The duty of the Muslim Muballigh is to only deliver the Message. It is not permissible for him to listen to the propagation of kufr and baatil when he is not even allowed to refute the falsehood by asserting that Islam is

the only Truth – the Absolute Truth – and the only Path leading to everlasting salvation in the Hereafter.

It is not the function of the Muballigh to participate in an exercise where the audience is given the choice to select from the variety of ideologies which are all placed on par. If the audience is not prepared to listen to only the Call of Tauheed, then it devolves as an incumbent duty for the Muballigh to proclaim as the Qur'aan commands: *"For us are our deeds, and for you are your deeds."* *"Peace on you, We do not follow the jaahileen (ignoramuses)."*

But inter-faith dialogue tacitly requires that all the ideologies sharing the platform be treated with equanimity and put on the same pedestal. This is unacceptable to Islam. Allah Ta'ala despatched all the Ambiya (alayhimus salaam) to negate and refute all ideologies and false religions and to abrogate even the revealed Scriptures which their respective followers had interpolated and corrupted. There is not the slightest scope in the Mission of the Ambiya for accommodating the falsehood which other religions and ideologies propagate. Participation in inter-faith dialogue, negotiation and seminars by the Muballigheen of this Deen is a betrayal of the Mission of the Ambiya, and a betrayal of the Pledge of *Tauheed* which is the bedrock of Imaan.

The Qur'aan commanding Rasulullah (sallallahu alayhi wasallam) says: *"Cling to that which has been revealed to you. Verily, you are on the Straight Path."* Islam is the glittering truth. It is indeed abhorrent to make it subservient to or to even accord it a parallel status with the ideologies of falsehood. At the seminar, the preachers

of falsehood present their ideologies as if they are the revealed truth. Even the atheist is allowed to elevate his abominable ideology of atheism to the level of Islam in his presentation to the audience.

The Muballigh, molvi and sheikh who join such seminars or inter-faith dialogue aid and abet in the propagation of kufr, shirk, atheism and falsehood. His presence on the same platform is in the capacity of joint-participation with the propounders of falsehood. He does not refute or negate the falsehood. Islam is presented merely as another alternative for selection according to the whims and fancies of people whereas the obligation of the Muballigh is to strive to assert Islam as the only Path of Salvation – the Absolute Truth and the sole repository of *Najaat*.

An inter-faith seminar seeks to create the notion that the different ideologies while not the absolute truth, are all equally legitimate and are merely different routes leading to the same Goal. But Islam rejects this notion as false. The only Route leading to Allah Ta'ala and everlasting salvation is Siraatul Mustaqeem – the Straight Path of Islam. All other ideologies and religions lead to Jahannum – Hell-Fire and everlasting damnation. The Muballigh is not allowed to leave any ambiguity in this fundamental doctrine rising from the fundamental basis of *Tauheed*.

Expressing Divine Abhorrence for the blasphemy which the ideologies of kufr and baatil expound, the Qur'aan states: *“Pure is the Rabb of the heavens and earth, the Rabb of the Arsh! (Pure and high above is He) of the falsehood they fabricate.”* (Zukhruf, Aayat 82)

When a preacher of a kufr ideology offers his theories and doctrines for acceptance, he commits treason against His Creator. He propagates falsehood which is the very antithesis of *Tauheed*. There is nothing more abhorrent to Allah Ta'ala than shirk and kufr. A thousand murders and a thousand acts of adultery pale into oblivion in the glare of one act of treason which refutes the Islamic doctrine of *Tauheed*. The murderer and the adulterer will be forgiven and attain salvation provided they subscribed to the doctrine of *Tauheed*. In contrast, the believer in kufr and shirk will be denied salvation and be everlastingly damned even if here on earth he was the greatest philanthropist and had devoted his life to the service of mankind.

“Allah will never forgive shirk being committed with Him.” – Qur’aan. It is therefore unacceptable for a Molvi who is supposed to be a Standard Bearer of *Tauheed* to be sitting on the same level as the exponents of kufr and shirk and to be a party of the joint-program of kufr. An inter-faith seminar is an exercise of kufr in which shallow-minded, short-sighted molvis and sheikhs participate.

They are duped by shaitaan – they are the victims of *Talbeesul Iblees*. Iblees has succeeded to entrap them in his tentacles in the same way that he had ensnared Barseesah. Inter-faith seminars acclimatize the muballigh to kufr and shirk. His inhibition for kufr and shirk gradually becomes eroded by association. The abhorrence of baatil is effaced from his heart by association, and by having dinned into his ears the various ideologies which are ‘eloquently’ presented as the ‘truth’ by the preachers of kufr.

The Qur'aan forbids Muslims to sit and associate with those who make a mockery of Islam. But, propagation of kufr, shirk and atheisms are worse than mockery. Mockery does not harm the Imaan of the Mu'mineen. On the contrary, it produces anger and hatred for the evil-doers and the urge to rise in defence of Islam. In contrast, participation in dialogue with kufr, allows, in fact, demands the observance of niceties and accommodation of the views of kufr expressed by the atheists and mushrikeen. Warning of such association with baatil, the Qur'aan says: *"And, when you see those who conjecture in Our Signs, then turn away from them until such time that they engage in other talk (which is not kufr, shirk, atheism and mockery of the Haqq). And, if shaitaan causes you to forget (i.e. to err due to Talbeesul Iblees and you had joined them), then do not sit with people who are transgressors after remembering (the evil in which Iblees has ensnared you)."* (An'aam, Aayat 68)

Molvis and sheikhs who elevate and aid kufr and shirk with their participation in joint-propagation of a variety of kufr ideologies should search their souls and reflect on their misdeed. They are required to repent. Their participation is a heinous act of treason against Allah Azza Wa Jal. Such joint religious activity is in fact enhancing the cause of baatil. It is never ever a purely Islamic Tableegh initiative. How could it be, when shirk, kufr and atheism are elevated to the very same pedestal?

The Muballigh has no need for grovelling at the altar of falsehood and to accept their terms and conditions for presenting Islam. The Qur'aan forbids him, and commands him to dissociate. Thus Allah Ta'ala says:

“Leave them to conjecture and amuse (themselves with their baatil) until they meet their Day which they were promised.” (Zukhruf, Aayat 83)

The Muballigh has to incumbently address the kuffaar from a purely Islamic platform where there will be no joint-propagation – propagation of falsehood and truth on equal footing with Islam. If he is unable to secure such a platform or if the audience is not prepared to listen to only the propagation of *Tauheed*, then the Sunnah is to act according to the Qur’aanic command:

“He (the Nabi) said: ‘Verily, the Knowledge (of the Truth) is by Allah, and I deliver to you only that with which I have been sent. But, I see you as a nation wallowing in ignorance.’ ” (Al-Ahqaaf, Aayat 23)

The Muballigh of Islam is commanded to say to the mushrikeen, trinitarians and the atheists: *“Allah has not taken a son nor is their any deity with Him. (If there had to be), then every god would have taken away whatever he had created and some (of these deities) would overpower other (gods). Pure is Allah from the falsehood they are fabricating.”*

The theme of the entire Qur’aan and the teaching of the Sunnah of all the Ambiya (alayhimus salaam) are unadulterated presentation of the Haqq of *Tauheed*. There is no scope for joint-propagation in which the Muslim muballigh participates as molvis and sheikhs do at the inter-faith seminars and dialogues. Such joint-propagation programs are in diametric conflict with Islam’s proclamation that besides its concept of *Tauheed* – besides the Deen of Islam – there is no other Truth.

The type of compromise and co-operation with falsehood which inter-faith exercises envisage and

espouse are not new. These are old acts of Talbeesul Iblees which Shaitaan presents in new wrappers. The Mushrikeen of Makkah having realized the futility of their efforts to extinguish the Flame of *Tauheed*, attempted to bait Rasulullah (sallallahu alayhi wasallam) into compromise and toleration of their idols by offering him wealth, political power and women. Their only request was that he refrains from castigating their false gods – the idols which they were worshipping. But Rasulullah (sallallahu alayhi wasallam) emphatically rejected the compromise offer by declaring that if they placed the sun on his right hand and the moon on his left hand, he would not desist from the propagation of unadulterated *Tauheed* which necessitated denunciation of idolatry and all ideologies of kufr and shirk.

Neither Rasulullah (sallallahu alayhi wasallam) nor any of the Ambiya had ever adopted a joint-propagation program which promoted different kufr ideologies. The Qur'aan repeatedly and most emphatically denounces and refutes all kufr ideologies of whatever hue.

In the very initial stage of Da'wat when *Tauheed* was an unheard of concept, when the Arabs were wallowing in the quagmire of shirk and idolatry, Allah Ta'ala commanded Rasulullah (sallallahu alayhi wasallam): *“And warn your close tribal relatives, and lower your wing for those among the Mu'mineen who follow you. Then if they (the Mushrikeen) disobey you (refuting Tauheed), then say: ‘Verily, I am free from (the shirk) which you are perpetrating.’ ”*

(As-Shu'raa, Aayat 216)

The command was tableegh of the pure Haqq without diplomacy, without leaving the slightest ambiguity in the

minds of the audience regarding the Truth of Tauheed and the falsehood of all their ideologies. The Qur'aan imparts to Rasulullah (sallallahu alayhi wasallam) and all the Muballigheen lesson upon lesson in the proper methodology of Tableegh and Da'wat. Every such lesson is a clear rebuttal of kufr, shirk and atheism, and an affirmation of the truth of only Islam. There is absolutely no permission or scope in the Qur'aan, the Sunnah and the Way of all the Ambiya for joint-tableegh as is the objective of inter-faith seminars.

While the Qur'aan commands 'Beautiful Disputation', such propagation is neither compromise, nor apologetism, nor joint-tableegh where kufr and shirk enjoy a common platform with Islam. The Qur'aan Majeed explaining the method of propagating to the Ahl-e-Kitaab (Yahood and Nasaara):

"And do not dispute with the Ahl-e-Kitaab except (in a manner) which is beautiful, albeit those who commit excesses among them. And, say: 'We believe in that which has been revealed to us and that which has been revealed to you (Tauraah and Injeel). Our God and your God is One, and we are to Him Muslimoon (those who submit).' " (Al-Ankabut, Aayat 46)

'Beautiful Disputation' precludes compromise and joint-tableegh (propagation of Baatil and Haqq). Illustrating the meaning of Mujaadalah Hasanah (Beautiful Disputation), the Qur'aan instructs that it means to call the Ahl-e-Kitaab to the One Being Who has created the entire universe, and if the Haqq does not strike a responsive chord in their hearts due to the blindness of their hearts, then the command is:

“Say (O Muhammad!): ‘O Kaafiroon! I do not worship the (false gods) which you worship. And, you do not worship The (True God) Whom I worship’.”

(Surah Kaafiroon)

There is no compromise and no scope for joint-propagation of Haqq and Baatil in the Qur’aan and Sunnah.

The highest and most perfect repositories of Propagation of the Deen were the Ambiya. There can never be any institution or anyone who can acquit himself in the field of Tableegh better than the Ambiya. Their ideology of Da’wat and Tableegh consisted of only stating the Haqq of *Tauheed* without according any attention to the propagation of the kufr of the mushrikeen. In fact, it was their sacred function to lay bare the falsehood of all religions other than Islam.

ISLAMOPHOBIA

The tussle and confrontation between Islam and Kufr are not new accretions which could be described as being consequences of Bush’s so-called ‘war on terror’. The ‘Islamophobia’ which is given prominence nowadays is old hat. It existed from the very initiation of Rasulullah’s proclamation of *Tauheed*.

The Mushrikeen of Makkah had left no stone unturned in their mission to efface the nascent Flame of *Tauheed* which Rasulullah (sallallahu alayhi wasallam) had begun propagating. They would sit on the outskirts of Makkah, waylaying and intercepting travellers. They

would din the ears of visitors with ‘Islamophobia’ in the attempt to poison their minds against Rasulullah (sallallahu alayhi wasallam) and the Deen of Islam. All sorts of accusations and slander were levelled against Rasulullah (sallallahu alayhi wasallam) in the plot to prevent people from even listening to the Da’wat of the Nabi (sallallahu alayhi wasallam). The ‘Islamophobia’ which the mushrikeen churned up constrained travellers to plug their ears for fear of falling under the ‘obnoxious magical spell’ which the mushrikeen attributed to Rasulullah (sallallahu alayhi wasallam).

The ‘Islamophobia’ disseminated by the kuffaar and mushrikeen was not dispelled by means of joint-propagation programs – by sitting on the same stage as the Mushrikeen and ingesting and digesting the kufr and shirk they preached. The ‘Islamophobia’ was dispelled by the proclamation of the unadulterated Haqq independently from the platforms chosen and adopted by Rasulullah (sallallahu alayhi wasallam).

The ‘Islamophobia’ cult has existed throughout the history of Islam. In every era the kuffaar propagandists presented it in different forms in their plots to extinguish Islam. But Allah Ta’ala gives the assurance:

“They (the kuffaar) conspire to extinguish the Noor of Allah while Allah will complete (and perfect) His Noor (Deen) even though the kaafiroon detest it.” Qur’aan

The Christian Church and their kings had launched the series of Crusade wars against the Muslims on the basis of ‘Islamophobia’. But, throughout the centuries of confrontation with the kuffaar, there never was inter-faith seminars and joint-propagation exercises in an attempt to dispel ‘Islamophobia’. This false cult cannot be

eliminated *by* condescending and apologizing for the Haqq of *Tauheed*. Participating in a program of joint tableegh is a compromise with Baatil, Kufr and Atheism. These ideologies and cults of falsehood are elevated to the pedestal of Haqq enjoyed by only Islam.

The fever of ‘Islamophobia’ created by Bush & Co. will never be dispelled by a silly inter-faith seminar of a few priests presenting their respective ideologies of ‘spirituality’. There is a dark and a massive international conspiracy against Islam and the Ummah. The promoters of ‘Islamophobia’ are hell-bent on giving effect to their pernicious plots. ‘Islamophobia’ is not the product of misunderstanding. It is a deliberate propaganda conspiracy to eliminate Islam and to grab the wealth of the Lands of Islam. But molvis and sheikhs with shallow minds acquit themselves ludicrously, compromising the Haqq in their misconceived idea of forging a unity between *Haqq and Baatil – Imaan and Kufr*. This was never the goal of the Ambiya. The mission of the Ambiya was only one – the assertion and domination of the Deen of Islam.

‘Islamophobia’ is cited by miscreant ‘scholars’ for the benefit of their own nafsaani agendas. They are unable to cite a single precedent in the annals of Islam to justify their inter-faith, joint-tableegh methodology which equates shirk, kufr and atheism with *Tauheed*. The satanic stratagem *Talbeesul Iblees* has thoroughly clouded their brains, effacing the discernment of simple truths and realities. They fail to understand that the age-old kuffaar plot of ‘Islamophobia’ is an integral constituent of the kuffaar propaganda machine which has operated against Islam throughout history, and it will

continue in this way right until the end. This world is the arena for the confrontation and battle between Haqq and Baatil. This issue is irrefutable. The obligation is only to state the Haqq with clarity, with emphasis and without compromising an iota of *Tauheed* and the Haqq of Islam.

‘Islamophobia’ existed and was actively promoted from the very age of Rasulullah (sallallahu alayhi wasallam) by the Mushrikeen of Makkah as well as by the Christians of other lands. In this current era, billions of dollars are made available to dark agencies such as the Central Intelligence Agency and others for promoting ‘Islamophobia’.

Rasulullah (sallallahu alayhi wasallam) was not sent to earth to fight ‘Islamophobia’. His sacred mission was to teach the Message of *Tauheed* (Islam) to mankind. This goal cannot be achieved by participating in a joint propagation endeavour by a movement whose cardinal principles and fundamental basis refute the absoluteness of Islam’s Truth. Co-operation and ‘co-existence’ with others on the basis of the legitimacy of all religions is abhorrent to Islam.

Hadhrat Dahya (radhiyallahu anhu), the emissary of Rasulullah (sallallahu alayhi wasallam) presented the letter of *Da’wat* to Dhaghaatir, the chief bishop of the Christians. Like all the letters of Rasulullah (sallallahu alayhi wasallam), it stated the uncompromising and unadulterated truth of *Tauheed* and that Islam was the only Way of salvation. Dhaghaatir was highly respected, honoured and revered by the Christians. Being an expert of the Tauraah and Injeel, Dhaghaatir immediately recognized the Truth and commented: “*By Allah! He is*

undoubtedly the Messenger of Allah. His attributes have been described in the heavenly Scriptures.”

Dhaghaatir entered a room and removed his black ecclesiastical garb. He donned a white garment and holding a staff in his hand entered the church. He then addressed the congregation as follows:

“O People of Rome! Verily a letter from Ahmad has reached us. He invites us to Allah Azza Wa Jal. Verily, I testify that there is no god but Allah, and verily Ahmad is His Slave and Messenger.” (The Injeel refers to Rasulullah – sallallahu alayhi wasallam – by the name ‘Ahmad’.)

The intensity of abhorrence the kuffaar had for *Tauheed* and their ‘Islamophobia’ transformed them into wild wolves. They pounced on Dhaghaatir and slayed him. His lofty status among them did not deter them from embarking on the brutal murder of their own chief bishop.

Inter-Faith seminars do nothing to dispel ‘Islamophobia’. On the contrary, Inter-faith seminars compromise the elevated stance of Islam. It demotes Islam to the level of the false ideologies. But the spiritual blindness of the participants convolutes the brains of molvis and sheikhs who exhort Muslims to attentively listen to the propagation of kufr and baatil.

“O Nabi! Verily We have sent you as a Witness, a Bringer of Glad Tidings and as a Warner. And, as a Caller to Allah with His permission, and as a glittering Lantern.” (Al-Ahzaab, Aayats 45, 46)

The Truth of Islam is in the propagation of its Message as the only Path of Salvation, without listening to the exposition of kufr and atheism by its

propagandists. The Nabi was a dazzling guiding star, and so is this Deen. It is not in need of the platforms which the people of baatil provide – a platform from which kufr will be propagated – kufr which Muslims are called on to listen by those who purport to be Muballigheen of Islam.

While in an inter-faith seminar and joint-propagation program, people have to sit silently and attentively listen to the atheist propounding open rebellion against Allah Ta'ala, the Qur'aan commands the Muballigh to announce to the atheist: *"This (entire creation which you are seeing) is the creation of only Allah. Now show me what have others besides Allah created. In fact, the zaalimoon are in manifest deviation."*

(Luqmaan, Aayat 10)

It is haraam to pay attention to the propagation of the atheist. His exposition of 'spirituality' is a branch of Satanism, and affording him an audience is among the snares of Iblees. It is a product of Talbeesul Iblees. Their disputation is nothing but deception whispered into their hearts by Shaitaan. The Qur'aan says about them: *"And, among people are those who dispute about Allah without having any knowledge, nor guidance, nor a clear scripture."* *(Luqmaan, Aayat 20)*

They present their own satanic concepts of divinity and spirituality, and the misguided molvis who participate in such seminars expect Muslim men and women to digest the kufr of the atheists and the mushrikeen.

The dialogue which the Muballigh is required by Islam to have with the kuffaar is an independent proclamation of the Haqq of Tauheed. Thus, Nabi Ibraaheem (alayhis salaam), condemning the falsehood

the kuffaar believed in, called them to Tauheed with clarity and emphasis: “(Remember) when he said to his father: ‘O my father, why do you worship an object which does not hear nor sees nor can it benefit you in any way? O my father, Verily, there has come to me such (Divine) Knowledge which has not come to you. Therefore, follow me, for I shall guide you to the Straight Path. O my father, do not worship Shaitaan, Verily, Shaitaan was to Rahmaan rebellious. O my father, I fear that the Punishment of Rahmaan will overtake you, then you will become a friend of Shaitaan.’”

(Maryam, Aayaat 42 – 45)

Tableegh with such clarity is not permitted at the inter-faith seminar where all the ideologies of Shaitaan are on par on an elevated status. But joint-propagation is the denigration of Islam. It is a vile insult against Allah Ta’ala who sent the Ambiya to demolish and eliminate kufr and shirk. Yet, the Muslim muballigh and the Muslim audience participating in the function of Iblees are constrained to accord respect and reverence to those who propagate treason against Allah Azza Wa Jal. Nothing is more abhorrent to Allah Azza Wa Jal than kufr and shirk

The molvi participating in the joint-propagation endeavour, is constrained to display niceties and offer a receptive ear to the kufr which the Yahood, Nasaara and the atheist propound. But would the molvi continue sitting in such company if they were to slander his mother or brand him an ignoramus or a buffoon. Most assuredly, he would have left the venue with a huff and a puff, feeling insulted. Yet, although he professes to be an upholder of *Tauheed* he finds sufficient accommodation

in his heart to have friendly dialogue with those who insult and slander Allah Ta'ala with their kufr and baatil. But the Qur'aan commands: *"Do not sit with them after you have remembered."*

When Shaitaan succeeds to overwhelm the muballigh with his spell of Talbeesul Iblees, he (the muballigh) is required to withdraw from the evil gathering as soon as he realizes his folly. But when the muballigh is spiritually barren, shallow in knowledge and craving for some publicity, then there is no hope for extricating him from the snare of Iblees. A short-sighted, but sincere man of knowledge will quickly realize his folly and with taufeeq from Allah Ta'ala save himself from the snare of Iblees in which he was entrapped.

Allah Ta'ala sent Hadhrat Musaa (alayhis salaam) and Hadhrat Haaron (alayhis salaam) to Fir'oun to deliver the clear Message of Tauheed, and that was exactly how Nabi Musaa (alayhis salaam) discharged his obligation. He did not favour Fir'oun by condescending to give a hearing to his kufr. From the very inception of his mission, Nabi Musaa (alayhis salaam), condemned the kufr ideology of Fir'oun and called him to the worship of the One Allah. And so did all the Ambiya without a single exception. The mission of the Ambiya (alayhimus salaam) did not offer the slightest scope for accommodating kufr nor for any joint-tableegh venture in which kufr and baatil are accorded the same stage as Tauheed.

The mission of Tableegh commanded by Allah Ta'ala does not tolerate any complacency towards ideologies which flagrantly deny His *Tauheed*. Thus Musaa (alayhis salaam), Muhammad (sallallahu alayhi wasallam) and all

the other Ambiya approached the unbelievers to deliver the Haqq and to call them to *Tauheed* without affording them an opportunity to elucidate their creeds of kufr. The adherents of Falsehood have to be directly informed of the falsehood of their doctrines, beliefs and concepts of spirituality.

When Rasulullah (sallallahu alayhi wasallam) and the Khulafa-e-Raashideen sent their armies to conquer the lands of the kuffaar, they were instructed to first present the Message of Tauheed and to invite them to accept this one and only Truth. No inter-faith dialogue for gaining an understanding of baatil concepts was allowed. Propagation of Islam cannot be from a hybrid platform consisting of a preponderance of kufr and a smattering of Haqq. The joint-propagation of such an admixture is tantamount to acceding the validity of kufr, shirk and atheism.

“Whoever searches for a religion other than Islam, never will it be accepted from him, and in the Hereafter he will be among the losers.” – Qur’aan

The Sunnah of all the Ambiya (alayhimus salaam) was always dissociation from the deniers of Tauheed when they intransigently rejected the clear *Da’wat of Tauheed*. There never was an attempt to have inter-faith dialogue and co-operation with the aim of promoting Islam. Allah’s command was dissociation not co-operation with baatil. The Ambiya dissociated from the deniers of Tauheed after issuing the ultimatum: *“Say: Derive a little benefit with your kufr. Verily, you are among the companions of the Fire.” (Az-Zumar, Aayat 8)*

Rejecting the slightest compromise with the ideologies and religions of kufr and shirk, the Qur’aan

states: “(O you mushrikeen!) Worship whatever you desire besides Him. Say: ‘Verily, the losers are those who will destroy themselves and their families (with their kufr) on the Day of Qiyaamah. Hark! That is the manifest loss.’ ”

(Az-Zumar, Aayat 15)

When the kuffaar persisted in their intransigent rejection of Tauheed, Nabi Ibraaheem (alayhis salaam) sought no program of reconciliation, appeasement and dialogue for giving an ear to kufr and shirk. Rather he dissociated from them: “He (Ibraaheem) said: ‘Peace on you.....I shall dissociate from you (idolaters) and from the (idols) you worship besides Allah, and I call on my Rabb.’ ”

(Maryam, Aayaat 47 and 48)

This separation and dissociation were not exclusive with Nabi Ibraaheem (alayhis salaam). It was the Sunnah of all the Ambiya (alayhimus salaam) who were satanically and intransigently rejected by their people. There is not a single precedent in the history of the Ambiya (alayhimus salaam) for inter-faith and joint propagation where Islam, shirk, kufr and atheism are all collectively promoted.

In this age, among the most dangerous snares of Talbeesul Iblees are inter-faith seminars in which molvis and sheikhs participate.

The Muballigh is not supposed to weaken the stance of Haqq by joining in a collective propagation effort consisting of a variety of falsehood to which Islam is also latched as a handmaid. Tableegh of *Tauheed* is an independent effort which has no relationship whatsoever with any joint-propagation activity which envisages

promotion of kufr, shirk and atheism. Inter-faith seminars are precisely such ventures which Shaitaan has adorned for entrapping short-sighted molvis and sheikhs of shallow knowledge and dubious nafsani motives. The call at inter-faith seminars is stated by the Qur'aan-e-Hakeem: *"They call besides Allah on (false deities) which neither can harm or benefit."*

During the lifetime of Rasulullah (sallallahu alayhi wasallam), when a group of Sahaabah met the Christian Emperor, Heracleus, in his palace, they put forth the Da'wat of *Tauheed* in its unadulterated form, without presenting any compromise from which it could be inferred that there is sufficient latitude in Muslims for giving a second thought to the doctrines of Christianity nor did the emperor enter into any compromise dialogue on doctrinal issues. This was the stance of the Sahaabah wherever they went and whomever they met, be it pauper or emperor.

The mission of Da'wat promoted by the Sahaabah was strictly confined to the propagation of uncompromising *Tauheed*. Their mission was not to dispel the 'Islamophobia' which the antagonists of Islam were spreading on all fronts, especially the crusading Christians.

In the present era, the U.S.A. is the headquarters for churning the 'Islamophobia' machinery gorging out implacable hatred for Islam. Modernist and deviated Muslims, including liberal molvis and sheikhs, have engaged considerably in inter-faith dialogue and seminars in the U.S.A. and Europe. But the 'Islamophobia' continues unabated. This phenomenon is incremental and will gather momentum regardless of the

inter-faith seminars in which miscreant molvis and sheikhs engage.

There are two factors which will increase the fever of 'Islamophobia': (1) The political conspiracies of the western powers designed for grabbing the natural resources of the Lands of Islam. (2) The treachery of Muslims towards the Deen of Allah Azza Wa Jal.

The stupid inter-faith seminars will not thwart the materialization of Rasulullah's predictions which have apprized us of the rising tide of 'Islamophobia' which will come in the wake of the embrace of the world and all its evils by the Ummah. The molvis and sheikhs should develop some fear of Allah Ta'ala so that the satanic vapours which are blurring their intellectual vision dissipate to enable them to distinguish between Haqq and Baatil. But it is difficult for 'scholars' or so-called 'scholars' to have a clear vision as long as they pursue their nafsani agendas of self-aggrandizement, cheap publicity and the desire to address females without any Hijaab restriction, which otherwise they are unable to do sitting in their Musjid or Madrasah cloisters.

Inter-faith co-operation has degenerated into flagrant accommodation of kufr to the extent that so-called 'Muslim' governments are allowing and even facilitating the Christian missionary organization to propagate Christianity in almost all the Lands of Islam. In fact, in Kuwait Christians freely distribute a fabricated 'qur'aan' in Arabic to Arabs, many of whom have converted to Christianity in consequence of the proselytizing efforts of the agents of kufr and shirk.

Shaitaan is widening the sphere of kufr and shirk with these inter-faith dialogues and seminars in which

misguided molvis and sheikhs have become entrapped in this perfect snare of Talbeesul-Iblees.

THE QUR'AANIC THEME

The style of the theme of Da'wat throughout the Qur'aan-e-Hakeem is straightforward, forceful without the slightest vestige of ambivalence. The Qur'aan does not advocate coexistence with kufr and shirk. Islam came to eliminate kufr and shirk, not to integrate with it on a false basis of promoting the Haqq in a satanic exercise of joint-tableegh from a single stage where kufr and Islam are placed on the same level. Without beating about the bush, the Qur'aan throws down the gauntlet to the people of kufr: *"Do they have partners? Let them come with their partners if they are truthful."*

(Al-Qalam, Aayat 41)

With the profoundest clarity, the Qur'aan proclaims:

"Say: 'O my people! Verily, I am to you a clear warner – so that you worship Allah, fear him and obey me.' "

(Nooh, Aayat 2 & 3)

"Whoever disobeys Allah and His Rasool, verily for him is the Fire of Jahannam wherein he will dwell forever."

(Al-Jinn, Aayat 23)

"Have patience regarding the (falsehood) they proclaim, and dissociate from them a beautiful dissociation."

(Al-Muzzammil, Aayat 10)

The deniers of Tauheed are warned: *"Destruction will be on That Day for the deniers (of Tauheed)."* – Al-

Mursalaat. In this relatively short Surah, the Qur'aan repeats this dire warning ten times. The Surah further castigating the deniers, says: *"Proceed to that (Punishment) which you used to deny."*

The Qur'aan Majeed is replete with Aayaat addressing the kuffaar very robustly for their denial of the Haqq. Without the slightest ambiguity, the religious ideologies of the kuffaar are denounced and rejected. Says the Qur'aan: *"Among mankind are those who claim: 'We believe in Allah and in the Last Day, whilst (in reality) they are not believers.'"*

(Al-Baqarah, Aayat 8)

The Qur'aan commands the Muballigh to proclaim to mankind: *"Believe in Allah and His Rasool who is the Ummi Nabi.....and follow him so that you be guided."*

(Surah A'raaf)

Rejecting those who seek to find favour with the Yahood and Nasaara such as the molvis who join them in their inter-faith seminars to promote even the concepts of the kufr, the Qur'aan Majeed states: *"Never will the Yahood and the Nasaara be pleased with you as long as you do not follow their religion. Say: 'Verily, the guidance of Allah is the only guidance.' Should you follow their desires after the Ilm (of Tauheed) has come to you, then there will be neither friend nor helper for you."* *(Al-Baqarah, Aayat 120)*

Many pages could be filled with Qur'aanic verses to illustrate the attitude of the Qur'aan in stating the Message of *Tauheed*. The Muballigh who sits in participation of a joint-propagation program where kufr, shirk and atheism are promoted is in flagrant and treacherous contravention of the Qur'aan.

INTER-FAITH SEMINAR IS NOT A DEBATE

The errant Muslim who participates in inter-faith seminars seeks to pull wool over the eyes of unwary and ignorant Muslims in his bid to justify his participation and assistance in the joint-program of propagation. He deviously contends that he ‘builds bridges’ with the Yahood, Nasaara and atheists with his participation.

The miscreant further compounds his dishonesty and falsehood by asserting that such joint-tableegh programs “are in the spirit of Da’wah”. His claims are brazen lies which may fool ignoramuses. The Qur’aanic spirit of Da’wah has already been elucidated in these pages. There is no co-operation with baatil in Islam’s spirit of Da’wah. The spirit of Da’wah is to state the Haqq unambiguously without being a facilitator in the propagation and promotion of kufr, shirk and atheism. But the misguided Muslim participant in the inter-faith seminar is a perfect victim of *Talbeesul Iblees*, hence his blindness does not permit him to see and understand that Islam cannot and does not permit its Muballigheen to be parties in a project which allows for the propagation of kufr while simultaneously condescending to the Muslim to put forward his message, but without refuting the baatil and kufr which the exponents of other ideologies propagate at the joint-tableegh session.

While Islam allows the establishment of political bridges with non-Muslims, it does not permit the construction of any bridge which constitutes an inroad into the domain of Tauheed or which undermines or

compromises Tauheed such as the joint-propagation inter-faith seminar where kufr and atheism are jointly promoted with Islam. “*Verily the Deen by Allah is only Islam.*” (*Qur’aan*)

Those molvis/sheikhs who participate in inter-faith seminars, because they are victims of *Talbeesul Iblees*, attempt the same satanic ploy of satanic confusion to mislead laymen and to entice them to attend and listen to the propagation of kufr and atheism.

The idea of the gathering being a ‘debate’ to demolish the baatil of kufr is bandied. However, it is downright dishonest to portray an inter-faith seminar as a debate or contest between Haqq and Baatil – Islam and Kufr.

In a debate the Muballigh contests, argues against and endeavours to demolish the falsehood which the opposition propagates. At the same time he presents Islam and argues strongly to prove that Islam is the only Truth and the only Path of everlasting salvation. The participants in a debate are antagonists. There is no spirit of co-existence and co-operation between the debaters.

In contrast to the inter-faith seminar, a debate is not a joint friendly effort to promote both Haqq and baatil from the same stage. At a joint seminar the Muballigh is not allowed to refute the kufr which the other parties propagate. He is allowed to only state his case without saying what the Qur’aan says will be the ultimate end of those who deny the *Tauheed* of Islam.

It is thus a palpable and brazen lie to claim that an inter-faith joint-tabligh seminar is a debate between Islam and Kufr. A debate is a Jihad on the intellectual level while the physical Jihad is on the battlefield. Just as there is no co-existence on the physical battlefield, so too is

there no co-existence on the intellectual field of Jihad. The aim of a debate is the demolition of the corrupt and false beliefs of the people of kufr and baatil. In a debate Islam is not presented in a watered-down form to make it palatable to those who have a liberal approach.

The mushrikeen of Makkah had proposed a similar compromise to Rasulullah (sallallahu alayhi wasallam). The compromise entailed that he should desist from criticizing their idols and idolatry. But the very mission of Nubuwwat was to efface all traces of shirk and kufr. This Divine Goal cannot be achieved by compromising with kufr and shirk.

The method of the Ambiya (alayhimus salaam) was always Mujaadalah Hasanah (Beautiful Debating) which precluded the slightest compromise. There was absolutely no ambivalence in the stance of the Ambiya in discharging the obligation of *Da'wat and Tableegh*. In a debate the opposition is told:

- * That the only Truth is Islam.
- * That the doctrinal chasm between Islam and all other religions and ideologies is unbridgeable.
- * Salvation in the Aakhirah is inextricably interwoven with belief in only the Islamic concept of Tauheed.
- * Those who deny Islam will be denied salvation in the Hereafter.

These vital and imperative beliefs are concealed by the Muslim participants in an inter-faith venture in which Islam is equated with all kufr ideologies. The compromise strategy of the inter-faith joint-propagation is that the participants should state their view without

criticizing the beliefs of the other religions. But this strategy is repugnant to Islam.

Speaking with clarity, leaving no ambiguity in the stance and doctrines of Islam, should not be construed as an order to insult the other false religions. The truth can be stated with clarity without degenerating into trading insults. In fact the Qur'aan Hakeem prohibits insulting and abusing even the idols of the Mushrikeen. Thus Allah Ta'ala states: *"Do not abuse those (false gods and idols) whom they worship besides Allah."*

This prohibition is not based on respect and reverence for the false deities of other religions. The Qur'aan explaining the reason for the prohibition, states: *"For then they (the mushrikeen) will abuse Allah out of ignorance and animosity (towards Muslims)."*

While it is necessary to refrain from abusing the false ideologies and religions, the Truth should not be concealed or confused or presented with such ambiguity that the audience gains the impression that Muslims too believe that the variety of religions are merely different paths leading to the same Divine Goal. The beliefs of Islam should be presented with clarity. This is the meaning of Da'wat.

It is a massive deception and a self-delusion to labour under the impression that Da'wat of Islam is possible at an inter-faith seminar. On the contrary, Kitmaanul Haqq (Concealing the Truth) and Talbeesul Haqq bil Baatil (Confusing the Truth with falsehood) constitute the basis for the presentation of Islam at such a seminar from whose stage Islam is placed on the same level as all other baatil religions. Thus there is no Da'wat in the Islamic meaning of the term taking place at an inter-faith

assembly where kufr and Islam are expected to join hands.

“THERE IS NO COMPULSION IN DEEN”

Another spurious argument tendered by apologists – and all participants of inter-faith seminars is that the Qur’aan states: *“There is no compulsion in Deen.”* This aayat is given a distorted interpretation by those who apologize to the kuffaar for the uncompromising stance of Tauheed.

They stupidly present the interpretation that since there is no compulsion in Deen, the religious beliefs and practices of others should be accepted and not decried. The aayat in terms of the baseless interpretation calls for toleration and recognition of falsehood. But they also have a distorted meaning for toleration. Toleration in their warped understanding means to conceal or refrain from propagating the Haqq of Islam’s beliefs – those beliefs which decry idolatry, trinity, shirk and atheism.

In simple terms, the Muslim muballigh is not supposed to say that the adherents of all other religions will be denied salvation in the Aakhirah and that they will suffer everlasting damnation in Jahannum. Toleration in their concept means that Muslims should refrain from saying that Islam is the sole and exclusive repository of Najaat (Salvation), and that all other religions lead to Jahannum.

The simple and clear meaning of the misinterpreted Qur’aanic aayat is that non-Muslims may not be compelled to embrace Islam. When Muslims conquer a land of the non-Muslims, it is not permissible to force the

non-Muslim population to convert to Islam. By means of Da'wat, Islam should be explained. Whoever wishes to convert to Islam should do so volitionally. Compulsion to gain converts is not permissible.

“*No compulsion in Deen*”, does not mean that non-Muslims should not be told of the error of their beliefs nor does it mean that the exclusivity of Islam's Truth should be concealed in order to gain co-operation and smiles from the believers of kufr, shirk and atheism.

THE AHL-E-KITAAB ARE PRAISED IN THE QUR'AAN

This is another spurious and misleading argument which the apologists present in their joint-propagation seminars. They cite the aayat:

“And, you will find among people those who are closest to the believers in affection, are those who say: ‘We are Nasaara.’ That is because among them are Ulama and Ruhbaan (Saalih Monks), and verily, they are not proud.” (Al-Maaidah, Aayat 82)

The Nasaara mentioned in this aayat actually refers to Muslims, not to Christians. The reference is to those Nasaara who were Muslims even before the advent of Rasulullah (sallallahu alayhi wasallam). They are distinguished with belief in two Deens of Haqq – the original Deen of the Injeel, and the Deen of the Qur'aan. Both Deens in reality being the same Deen.

The Nasaara mentioned here refer to Najaashi and his companions. Hadhrat Abdullah Ibn Zubair (radhiyallahu anhu) said that this aayat was revealed in specific reference to Najaashi and his companions who had

embraced Islam when they heard the Qur'aan being recited. There is a double reward for them according to the Hadith. They were not kuffaar or mushrikeen.

‘THE FATHER OF THREE RELIGIONS’

Among the deceptions peddled by inter-faith juhala to justify the compromise with kufr and shirk, some stupid ‘scholars’ and Muslim ‘preachers’ claim that the inter-faith dialogue is valid because Nabi Ibraaheem (alayhis salaam) was the ‘father’ of the three ‘great’ religions (Judaism, Christianity and Islam). Shaitaan has adorned their nafsaaani logic and has firmly gripped them in his snare of *Talbeesul Iblees* with this argument of kufr which is tantamount to slandering Hadhrat Ibraaheem (alayhis salaam).

This averment is utterly false and designed to mislead ignorant Muslims and to dupe them into participation. Nabi Ibraaheem (alayhis salaam) did not father the baatil religions of Judaism and Christianity. He did not originate a religion of shirk, kufr and idolatry. On the contrary, he was the Father of Iconoclasm. The Qur’aan testifies to his idol-smashing efforts. He physically smashed the idols of the mushrikeen.

Nabi Ibraaheem (alayhis salaam) did not propagate the trinity shirk of the Christians nor the haraam concepts and doctrines of the Jews. He was a pure Muslim subscribing to unadulterated *Tauheed*. Thus the Qur’aan describes him as a Muslim – not as a Jew or a Christian – Yahood or Nasaara. Rejecting this fabrication and spurious argument of the inter-faith deceits, the Qur’aan states:

“What, are you saying that Ibraaheem, Ismaail, Ishaq, Ya’qoob and the Tribes were Yahudi or Nasaara? Say: ‘Do you have more knowledge than Allah?’ ” (Al-Baqarah, 140)

“Ibraaheem was neither a Yahudi nor a Nasraani. But he was a Haneef and a Muslim. And, he was not from among the mushrikeen.” (Aal-e-Imraan, Aayat 67)

The fallacy and absurdity of the claim of the inter-faithers are manifestly refuted by the Qur’aan.

The proponents of inter-faith also allege that Ibraaheem (alayhis salaam) was the ‘father of the three monotheistic religions’. This is also another spurious fabrication designed to mislead people of shallow understanding. Christianity is not a religion of monotheism. Its doctrine of trinity is glaring shirk and most repugnant to Islam. The Qur’aan denounces and rejects this shirk vociferously and with vehemence.

Judaism is pure kufr and perverted transgression. It venomously denies Islam. To lump these two religions with Islam and to describe them as monotheistic is treachery against Allah Ta’ala. It is to pollute Islamic Tauheed with the kufr and shirk of these baatil religions.



IBRAAHEEM WAS NOT THE ‘FATHER OF THREE RELIGIONS’

***“Ibraaheem was neither a Yahudi nor a Nasraani.
But he was a Haneef and a Muslim.” (Qur’aan)***

An Inter-Faith Christian woman priest recently declared herself to be both Muslim and Christian. The *Seattle Times* reports:

“Shortly after noon every Friday Rev. Ann Holmes Redding ties on a black headscarf, preparing to pray with her Muslim group on First Hill. On Sunday mornings, Redding puts on the white collar of an Episcopal priest. She does both, she says, because she’s Christian and Muslim.

Redding, who until recently was director of faith formation at St. Episcopal Cathedral, has been a priest for more than 20 years. Now she’s ready to tell people that, for the last 15 months, she’s also been a Muslim.....

Some say that, depending on how one interprets the tenets of the two faiths, it is, indeed, possible to be both....

Redding, who will be teaching the New Testament as a visiting assistant professor at Seattle University this fall, has a different analogy. “I am both Muslim and Christian, just like I’m both an American of African descent and a woman. I’m 100 percent both.” *(While it is possible to be an African and a woman or a chameleon of varying hues, kufr and Imaan are mutual repellents. Kufr is the very antithesis of Imaan. Coexistence of Imaan and Kufr is a rational and a narrational impossibility. A kaafir cannever be a Muslim and vice versa. Redding in terms of Islam is a pure, unadulterated kaafir. But in*

terms of the Inter-Faith ideology which even stupid molvies and sheikhs are promoting for their own nafsaaani agendas, a person with the type of deranged beliefs Redding subscribes to, can be a 'Muslim' while at the same time clinging to beliefs of kufr. – Author)

The Seattle Times continuing says: “Redding doesn’t feel that she has to resolve all the contradictions. People within one religion can’t even agree on all the details, she said. “So why would I spend time to try to reconcile all of Christian belief with all of Islam? At the most basic level, I understand the two religions to be compatible. That’s all I need.”

Redding’s bishop, the Rt. Rev. Vincent Wamer, says he accepts Redding as an Episcopal priest and a Muslim, and that he finds the **interfaith** possibilities exciting.”

.....But Redding has been embraced by leaders of the Al-Islam Center of Seattle, the Muslim group she prays with. “Islam doesn’t say if you’re a Christian, you’re not a Muslim,” said programming director Ayesha Anderson. “Islam doesn’t lay it out like that.”

.....Then in the spring, at a St. Mark’s **interfaith class**, another Muslim leader taught a chanted prayer and led a meditation on opening one’s heart.

Indeed, Islam, Christianity and Judaism, trace their roots to Abraham, the patriarch of Judaism, who is also considered the spiritual father of all three faiths. They share a common belief in one God, and there are certain similar stories in their holy texts. “

(This is a massive deception. The Qur’aan refutes the claim of Nabi Ibraaheem – alayhis salaam – being the ‘father of three religions. This Inter-Faith claim supported by shallow-minded molvis, sheikhs and

deviated modernists, is exactly like the claim made by the Mushrikeen of Arabia who averred that they were following the Deen of Nabi Ibraaheem – alayhis salaam. The Qur'aan states very clearly that Ibraaheem was only a Muslim, and he had named Believers, 'Muslimeen'. – Author)

The Seattle Times further says: “She (Redding) does not believe Jesus and God are the same, but rather that God is more than Jesus.She does believe that Jesus died on the cross and was resurrected, and acknowledges those beliefs conflict with the teachings of the Quran. “That’s something I’ll find a challenge the rest of my life.” she said.

She considers Jesus her savior. At time of despair, because she knows Jesus suffered and overcame suffering. “He has connected me with God,” she said.

That’s not to say she couldn’t develop as deep a relationship with Mohammed. “I’m still getting to know him,” she said.

“Webb (Eugene Webb, professor at the University of Washington) says it’s possible to be both Muslim and Christian. “It’s a matter of interpretation. Ihsan Bagby (*an Inter-faither*), associate professor of Islamic studies at the University of Kentucky, agrees with Webb, and adds that Islam tends to be a little more flexible. Muslims can have faith in Jesus, he said, as long as they believe in Mohammed’s message).”

(This is the effect of the mutual cohabitation of inter-faithers. They speak with forked tongues displaying the nifaaq concealed in their hearts. It is kufr to have 'faith in Jesus'. Muslims believe in the Nubuwwat of Nabi Isaa

– *alayhis salaam – not in the divinity, trinity and godhood of Jesus. – Author*

The Seattle Times continuing, says: “While she doesn’t rule out that one day she may choose one or the other, its more likely “that I’m going to be 100 percent Christian and 100% Muslim when I die.” (*In terms of Islam she means 100% Kaafir, – Author*)

“These days, Redding usually carries a headscarf with her wherever she goes so she can pray five times a day. On Fridays she prays with about 20 others at the Al-Islam Center. On Sundays, she prays in church, usually at St. Clement’s of Rome in Mount Baker neighbourhood.

Doug Thorpe, who served on St. Mark’s faith-formation committee with Redding, said he believes Redding is being called. She is, “{by her very presence, a bridge person. And we desperately need those bridge persons.”

(“Bridge persons’ such as Redding and inter-faith molvis are desperately needed by the Inter-Faith movement for destroying Islam and producing a common religion of kufr and shirk. – Author)

“In Redding’s car, she has hung up a cross she made of clear crystal beads. Next to it, she has dangled a heart-shaped leather object etched with the Arabic symbol of Allah. “For me, that symbolizes who I am.” Redding said. “I look through Jesus and I see Allah.” – *End of article.*

Undoubtedly, the double symbols adopted by Redding symbolize the Inter-Faith cardinal tenet: “*All religions have equal legitimacy*”, which every Muslim knows is shaitaani deception and false. Inter-Faith exercises

culminate in this type of hybrid kufr ideology which Shaitaan has fabricated. He has engaged modernist 'Muslim' university professors, shallow minded molvis and sheikhs to promote his conspiracy.

“YOUR GOD AND OUR GOD”

Another absurd and spurious argument presented to justify inter-faith, joint-tableegh exercises, is the presentation of the Qur'aanic verse: *“Your God and our God is One God.”* This argument is ludicrous. There is no justification for an inter-faith effort to join Islam with kufr and shirk in this aayat. The aayat merely states that Allah is One. He is not trinity nor a member of the myriad of false deities of the mushrikeen.

The Qur'aan teaches Muslims the manner of dialogue with the Christians. The dialogue should be pure tableegh of the haqq without fusing haqq with baatil and without placing the shirk and kufr of other religions on par with Islam. The command is only to inform them of the Haqq of Islam in unmistakable terms. Thus the Qur'aan commands:

“Say: O People of the Book! Come towards a Word which is common between us and you, that is: We do not worship any being except Allah, and we do not associate any partner with Him nor do we take from among us gods besides Allah. If they turn away (rejecting this Tauheed), then say: ‘Be witnesses that verily, We are Muslimoon.’ ”

(Aal-e-Imraan, Aayat 644)

The command is to tell the Ahl-e-Kitaab in unambiguous terms to renounce their religions and to come over to Islam. But this is never the theme of the inter-faith seminar. The dialogue commanded by the Qur'aan is confined to Pure Da'wat and Tableegh of *Tauheed* without compromise and without listening to the kufr, shirk and atheism which the inter-faith effort propagates.

While the Qur'aan unequivocally proclaims that 'Our God and your God' is the ONE GOD who has no partner, no wife and no son, the misguided Muslim inter-faither who cites this verse partially seeks to convey to the kuffaar that the Qur'aan tolerates their conceptions of godhood, trinity and shirk as well. The satanic preacher claiming to be a Muslim is guilty of the worst type of treason against Allah Ta'ala for misleading non-Muslims on this issue. Instead of unambiguously informing them that "Our God and your God is the One God Who is not trinity, not an idol and not any other concept", he tricks them into the idea that in Islam there is toleration for their ideas of godhood – *Wala houla!*

THE DIVINE DEMAND OF TABLEEGH

“O Rasool! Deliver (make tableegh/propagate) whatever has been revealed to you from your Rabb. If you do not, then you have not fulfilled your Risaalat mission. And Allah will protect you against the people. Verily Allah does not guide a nation of kaafiroon.”
(Al-Maaidah, Aayat 67)

In this verse Allah Ta’ala sets out the demand of Tableegh. With considerable emphasis the law of Tableegh is stated here. Rasulullah (sallallahu alayhi wasallam) is commanded with the following decrees:

- (1) That he should propagate to the kuffaar every iota of the Revealed Deen of Islam.
- (2) That the slightest omission from the Revealed Deen is concealment of the Truth and abuse of the Trust of Risaalat (Prophethood).
- (3) That the full Divine Corpus should be delivered to mankind without fear or favour because Allah Alone will protect the Rasool and whoever acts in the Office of Vicegerency, namely the Ulama and the Muballigheen in general.

This aayat demands that not a single doctrine of Islam be hidden from the audience who listens to the propagation of the Deen. There should be no cover-up of ‘unpalatable’ beliefs such as Islam being the exclusive repository of salvation, and whoever denies Islam will be doomed to everlasting damnation in Hell-Fire, etc. Inter-faith seminars by their very nature do not permit such ‘unpalatable’ beliefs to be articulated and propagated.

The emphasis of inter-faith dialogue is co-operation and coexistence on false doctrinal basis which Islam rejects. Such a basis is Kitmaanul Haqq (Concealment of the Truth) and Khiyaanat (abuse) committed in the sacred Trust of Risaalat whose perpetuation Rasulullah (sallallahu alayhi wasallam) entrusted to the Ulama whose sacred obligation is to deliver the Haqq in exactly the manner in which Rasulullah (sallallahu alayhi wasallam) was commanded to by Allah Azza Wa Jal.

Presenting the tafseer of the aayat under discussion, Tafseerul Mazhari records:

“O Rasool! Deliver whatever has been revealed to you from your Rabb.” That is: Everything – whatever has been revealed to you without omitting anything from it, and without being concerned with any harm to befall you, and without fearing any animosity from anyone.....

“And, if you do not do so, then you would not have fulfilled His (Allah’s) mission of Risaalat”. That is: If you do not make tableegh of everything (revealed to you), and you omit something, then it will be tantamount to not having delivered anything from His Risaalat, for verily concealment of even a part destroys the whole (which is the only valid and acceptable execution of the mission of Risaalat). (This concealment) is like omitting some of the fundamentals of Salaat (thereby rendering the Salaat invalid). This is so because concealment of part (of Islam’s doctrines) culminates in people committing kufr with the (concealed part), hence this is not regarded as Imaan. It is tantamount to the profession of the Yahood: ‘We believe in part of the Kitaab and we deny a part of it.’”

It should now be clear that when the muballigh at an inter-faith seminar has to listen to the convulsions of kufr from the preachers of baatil (Yahood, Nasaara, Hindus and atheists) without having the right to deny such kufr beliefs and without unequivocally declaring the exclusivity of Islam to Truth and everlasting *Salvation*, then he fosters, aids and abets in the propagation of the kufr, shirk and atheism of the kuffaar. He thus betrays Allah, the Ummah and all mankind.

The one who assumes upon himself the obligation of Da'wat should be a man who possesses the necessary spiritual fibre and intellectual mettle for proclaiming the Haqq in obedience to the Qur'aanic command as well as Rasulullah's specific instruction: "*Proclaim the Haqq even though it be bitter.*"

Undoubtedly, it will be very bitter for the non-Muslim preachers who join hands with the Muslim deviant preacher at the joint-propagation seminar to hear from their wayward colleague that their beliefs are false and those who subscribe to such falsehood will be perpetual denizens of Jahannum. It will be bitter and unacceptable for them to hear from their miscreant Muslim colleague that Salvation is inseparable from belief in only Islam.

This concealment and distortion of the Haqq of Qur'aanic *Tauheed* by the miscreant molvis/sheikhs who participate in inter-faith seminars is more than adequate for the Hurmat (being haraam/prohibition) of such joint-propagation of kufr and Islam.

THE PRIMARY TABLEEGH

The Qur'aan and Ahaadith make it abundantly clear that the primary facet of Tableegh in the mission of Risaalat is *Tauheed*. The entire edifice of Islam is pivoted and structured on the fundamental basis of *Tauheed*. The propagation and teaching of the multitude of detailed Ahkaam (rules, regulations and beliefs), are secondary in relation to *Tauheed*.

A deficiency in the belief of *Tauheed* eliminates Imaan, which in turn will deny Salvation in the Aakhirah. All the Ambiya (alayhimus salaam) firstly, foremostly and primarily gave the Da'wat of *Tauheed*.

Inter-faith seminars, being the perfect snare of *Talbeesul Iblees*, stifles this primary fundamental of Imaan. Shaitaan subtly manipulates the joint-propagation scheme to gain the silence of the Muslim participant. Shaitaan muzzles him and allows only a partial assertion of the truth which in reality is half a truth which in fact is falsehood presented as the truth. It should be understood that proclamation of *Tauheed* at a joint-propagation endeavour without neutralizing the antithesis of *Tauheed* propagated by the kuffaar participants is a subtle acknowledgement of the 'truth' of the kufr and baatil of the mushrikeen and kuffaar.

When Islamic *Tauheed* is presented at a session where trinity, idolatry and atheism are also tendered as truths and paths of salvation in the face of the Muslim preacher who is constrained to maintain silence and not issue any rebuttal of the kufr and baatil of his colleagues, then this Muslim preacher is guilty of high treason committed against Allah Ta'ala. He has in fact concealed the Haqq to give scope for the propagation of baatil. Regarding such silent apologists who conceal and distort the

Message of Allah Ta'ala, Rasulullah (sallallahu alayhi wasallam) said: *"The one who maintains silence (thereby concealing) the Haqq, is a dumb shaitaan."*

The style in which Rasulullah (sallallahu alayhi wasallam) delivered his stricture is significant. He did not say that such a preacher is like shaitaan. He said that he is in fact a shaitaan – a dumb shaitaan. With his silence which implies acknowledgement of the kufr and shirk which his colleagues in the inter-faith seminar preach, he assists in the promotion of baatil and kufr to the pedestal of truth while he demotes Islam to the level of the falsehood of other religions and ideologies.

When the Muslim preacher acts the role of a 'dumb shaitaan', then instead of promoting and elevating Islam, he demotes the Deen solely to gain the praises and co-operation of his colleagues of the seminar. His concern is not the Haqq. On the contrary, the aim is to come away with smiles and to be acclaimed by the enemies of Tauheed.

The preacher who lacks the courage to proclaim unadulterated Tauheed and who fails to propound the Islamic concept and defend it as well as reject the shirk and kufr of his partners in the seminar, is totally unfit for primary Tableegh. Such a 'Dumb Shaitaan' should rather be concerned with the safety of his own Imaan. He should not embark on initiatives of baatil in which he destroys the Haqq. He should confine himself to the wonderful initiative of teaching Madrasah pupils how to recite the Qur'aan Shareef and the basic masaa-il pertaining to Tahaarat and Salaat, which are all spiritually fruitful. He should not attempt an initiative for which he lacks in entirety in the requisite qualifications.

A preacher who is deficient in the essential requisites of the Mission of Primary Tableegh will end up as a ‘Dumb Shaitaan’ as all inter-faith initiatives testify. May Allah Ta’ala save our Imaan from being plundered by Shaitaan with his ploys of *Talbeesul Iblees*.

THE COMMAND TO REJECT KUFR

Presenting baatil as the truth is nothing new. This phenomenon is not restricted to the inter-faith seminars of this age. At the very inception of Islam, a group of Mushrikeen came to Rasulullah (sallallahu alayhi wasallam) to engage in dialogue as is the policy of inter-faith ventures. Addressing Rasulullah (sallallahu alayhi wasallam), the mushrikeen said: “*O Muhammad, do you not think that you are following the religion of Ibraaheem and that you believe what was with him?*”

Rasulullah (sallallahu alayhi wasallam): ‘Most certainly, it is so. But you have interpolated and denied what was in it (Ibraaheem’s Deen), and you have concealed what you have been commanded to proclaim to mankind.’

Mushrikeen: “But, we hold on to what is by us, for most certainly we are on guidance.”

After this dialogue, Allah Ta’ala revealed:

“Say (O Muhammad!): O People of the Book! You are not following anything (of the Truth) as long as you do not adhere to the Tauraah and the Injeel and to that which has been revealed to you by your Rabb (i.e. the Qur’aan).”

(Al-Maaidah, Aayat 68)

There is only one Truth and one Path leading to Allah Ta’ala and to Najaat in the Aakhirah. That Truth is Islam

and the Path is the Qur'aan and the Sunnah. Any path diverging from this Straight Road is satanic deviation. The muballigh may not conceal this truth in his futile endeavour to build a bridge which is unable to span the unbridgeable chasm which exists between Islam and all other false religions and ideologies.

The muballigh may not conceal from his seminar colleagues what Allah says about them:

“Verily, those who say: ‘Allah is Maseeh, the son of Maryam’, (the son-god), have committed kufr, whereas the Maseeh said: ‘O Bani Israeel! Worship Allah Who is my Rabb and your Rabb. Verily, Allah has prohibited Jannat for the one who commits shirk with Allah, and his abode is the Fire. There will be no helpers for the transgressors. Verily, those who say that Allah is trinity, they have committed kufr. There is no god, but the One God. And, if they do not desist from (the evil shirk) they are saying, then most assuredly the dreadful punishment will overtake those who commit kufr.’”

(Al-Maaidah, Aayat 73)

But the participant of the inter-faith seminar dare not propagate this Haqq for fear of antagonizing his seminar cohorts with whom he is consorting. While this Haqq can be proclaimed in a debate, it has to be concealed in an inter-faith seminar.

Negating the kind of co-operation which the errant inter-faith seminar molvis seek to forge on a false basis, the Qur'aan commanding the Muballigheen to proclaim the unadulterated Haqq, says:

“Say: ‘What, do you (O Christians!) worship besides Allah, a being who cannot harm you nor grant you benefit?’ Say: ‘O People of the Book! Do

not commit excesses in your religion besides the haqq, and do not follow the vain desires of a nation (the Yahood) who went astray, and they led astray numerous others, and they deviated from the Straight path.’ ”

(Al-Maaidah, Aayaat 76 & 77)

The Qur’aan does not permit the slightest scope for inter-faith seminars where the Haqq of Islam is curtailed, concealed and portrayed in a hue which is appealing to the seminar cohorts of the Muslim preacher.

INTER-FAITH – THE KUFR OF ITS ‘MODERATION’

Addressing an inter-faith seminar, a supposed ‘scholar’ of an Indonesian council of ‘ulama’ voiced himself as follows:

“I would like to congratulate the Tripartite Forum on Inter-Faith Cooperation for Peace on convening of this high-level conference.....

In the age of democracy like today, inter-cultural and inter-faith harmony is a necessary adhesive that could fortify societal cohesion and promote robust democracy.....The key ingredient of a peaceful and harmonious multi-cultural and multi-faith society, in my opinion, is moderation.....

Every religion teaches the importance of being moderate.. In Buddhism, for example, it is taught that the path of enlightenment is in the middle.....In Hinduism, Yajur Veda 4- - 5 teaches that for those who want to realize God the Supreme Reality, they have to follow the path of moderation..... Islam venerates moderation.....

When Islam began to spread in Indonesia, an amalgamation of religious and cultural moderation took place. This mixture of moderation, in my opinion, is unique to

Indonesia. This is also what makes Islam somewhat different from Islam in the Middle East.....But in Indonesia, the concordance between religion and culture makes our moderation doubled and self-fortified. This kind of moderation, in my opinion, will prevent the emergence of Islamic extremism in Indonesia and will ensure a viable pluralism.....

We put emphasis on substance and inclusiveness, not on formalism and exclusiveness.....” (End of the kufr comments.)

The one redeeming feature in the theory of kufr propounded by this misguided so-called ‘scholar’ is his honesty of conceding that whatever he has gorged out in the name of Islam is his personal opinion. Undoubtedly, whatever this man has offered is the product of his opinion which has no validity in Islam. The Qur’aan and Sunnah reject his baatil views.

The apologist cited Buddhism and Hinduism as if these religions of idolatry are the truth and valid religions. The degree of the fossilization of the brains of scholars of this type is appalling. Despite professing to be Muslim, and ‘ulama’, they absolutely fail to understand the abhorrence of idolatry, shirk and kufr. It appears that this type of deviate does not understand what he recites in the Qur’aan Shareef, if ever he does make Tilaaawat.

‘Moderation’ in Islam does not mean acceptance of kufr and shirk. Qur’aanic Moderation does not advocate the fusion of religions or compromise with baatil, kufr and shirk. The total rejection of kufr and shirk by the Qur’aan does not negate Islamic Moderation which is a concept which the deviated apologists of inter-faith seminars have not understood or their brains have been

rendered sealed, hence they react like the munaafiqeen and Yahood who responded to the Call of Tauheed by saying: "Our hearts are enveloped (sealed)." Undoubtedly, Allah Ta'ala has sealed the hearts and brains of the participants of inter-faith joint propagation of only kufr.

While ostensibly Islam is promoted by the Muslim miscreant preachers at the shaitaani inter-faith seminars, the reality is that only kufr and shirk are propagated, not Islam. A brand of 'islam' which condones shirk and idolatry is not the Divine Islam which Muhammadur Rasulullah (sallallahu alayhi wasallam) propagated. The Islam of the Qur'aan is extremely intolerant of shirk, kufr, atheism and every other ideology which conflicts with the Message taught by Rasulullah (sallallahu alayhi wasallam).

The Islam of the Qur'aan displays absolutely no moderation towards shirk and kufr. On the contrary, the

Qur'aan with the greatest emphasis and clarity states:

"What, do you believe in part of the Kitaab and reject a part? The recompense of those who do this is nothing but disgrace in this worldly life, and on the Day of Qiyaamah they will be buffeted towards the severest punishment. And, Allah is not oblivious of what you are doing. They (these Mushrikeen, Yahood and Nasaara) purchase this worldly life with the Aakhirah. Therefore, the punishment will not be lightened for them nor will they be helped."

(Al-Baqarah, Aayat 75 & 76)

"And, when it is said to them: 'Believe in that (Qur'aan) which Allah has revealed', they say: 'We believe in that which was revealed to us,' and they commit kufr with the (Revelation) which is besides it whilst it is the Haqq

which confirms the (Scripture – the Tauraah) which is with them.”

(Al-Baqarah, Aayat 91)

There is no ambivalence and no ambiguity in the Qur’aan on the issue of false religions and the fate of those who believe in baatil and deny Islam. Stating their fate unequivocally and without the inter-faith concept of ‘moderation’, the Qur’aan announces:

“And, if they turn (away from Islam), then verily, Allah does not love the kaafireen.” (Aal-e-Imraan, Aayat 32)

“Beware of the Fire which has been prepared for the kaafireen.”

(Aal-e-Imraan, Aayat 131)

“We have prepared for the kaafireen a disgraceful punishment.”

(An-Nisaa, Aayat 37)

“Verily, the kaafireen are your enemies.” (An-Nisaa’, 101)

“Verily, Allah will assemble all the munaafiqeen and kaafireen altogether in Jahannam.” (An-Nisaa’, 140)

“Verily, for the kaafireen there is the punishment of the Fire.”

(Al-Anfaal, Aayat 14).

The Qur’aan is replete with dire warnings of severe and everlasting punishment – warnings without moderation – for the rejectors of Islam and the adherents of shirk, kufr and atheism.

The ‘moderation’ idea propagated by the Indonesian sheikh at the inter-faith seminar is a blend of idolatry and kufr. His theory of moderation advocates acceptance of the idolatrous religions and their kufr cultures by Muslims, hence he says: “This is also what makes Islam in Indonesia somewhat different from Islam in the Middle East.”

The brand of 'islam' this misguided 'scholar' preachers to appease his inter-faith kuffaar cohorts is kufr and shirk. It is never Islam. It is the kufr product of the opinion of his nafsaaani *hawaa*. About such scholars of kufr and shirk, the Qur'aan Majeed warns: *"Do not follow their hawaa (vain and evil desires)."*

Allah Ta'ala has established for the Ummah a Straight, Clear and a Glittering Path called the Shariah, about which the Qur'aan instructs:

"Then We have established you on a Shariah with regard to (all) affairs. Therefore follow it (this Divine Shariah), and do not follow the vain desires (of opinion) of those who lack knowledge."

The miscreant 'scholar' says that the Indonesian brand of 'islam' is a 'viable pluralism'. This 'pluralism' is an admixture of kufr and shirk presented in Islamic hues. Islam does not teach idolatrous 'pluralism'. Every facet of Islam is a unique product of Monotheism –*Tauheed* which precludes assimilation with other cults and cultures to produce a hotchpotch of kufr and shirk dubbed 'pluralism'. The end product of all inter-faith endeavours is a concoction of kufr and shirk pluralism.

The inter-faith misguided sheikh presenting his kufr ideology subtly disguised in deceptive terms, says: "We put emphasis on substance and inclusiveness, not on formalism and exclusiveness...."

In this statement of kufr, this lost 'sheikh' bereft of Imaan, is saying that emphasis should not be on the formal rituals of Islam such as Salaat, Saum, Zakaat, and the myriad of divine masaa-il regulating every facet and aspect of the Muslim's life. He says that Najaat in the Aakhirah is not exclusive with Lailaha illallahu Muhammadur Rasulullah. He propagates that Islam is not

the sole repository of Divine Truth and Salvation. He claims that the detailed Ahkaam of the Shariah are redundant 'formalism' and devoid of substance, hence his Indonesian brand of 'islam' does not accord importance and emphasis to the 'substanceless' Shariah which the Qur'aan says is Immutable. This is the kufr propounded by the breed of ulama-e-soo' who cohabit with kuffaar and mushrik consorts at inter-faith kufr seminars.

On its doctrinal issues, Islam permits not the slightest scope for moderation. The Qur'aan emphatically proclaims the Fire of Jahannum for the proponents of such 'moderation' which convolutes the pure teachings of this Deen. Inter-faith seminars in fact subtly and imperceptibly advocate the lesson of Irtidaad – renouncing Islam.

Islam is the most serious dimension of mankind. Man's sojourn on earth is infinitesimal in relation to the everlasting life beyond this earthly pale of existence. In fact, his life of a few earthly decades is absolutely non-existent in comparison with the everlasting time of the Hereafter which knows no time. The acquisition of the ultimate and everlasting success of *Najaat* in the Aakhirah is inextricably interwoven with the fabric of Imaan – the exclusive Imaan which the Qur'aan and Sunnah propagate.

This Imaan on which relies the supreme success of the Hereafter is not a man-made concept which could be included in the conglomerate of the myriad of ideologies and religions fabricated by Shaitaan and the nafs of man. This Imaan is not flexible. Its dimensions have been demarcated by Allah Azza Wa Jal and may not be

meddled with to placate and appease aliens for the sake of a misguided notion of eliminating 'Islamophobia'. 'Islamophobia' is an essential and an integral constituent of the struggle between Haqq and Baatil, and the arena for this confrontation is this world, and the battle will continue until the Last Day. Inter-Faith projects are thus ploys of Shaitaan who is the leader in the struggle against Haqq. Inter-Faith ideology is among the most dangerous traps of *Talbeesul Iblees* designed for eliminating Imaan under the subterfuge of 'islam'.

DIVINE CURSE AND DUMB DEVILS

Cursing those who initiate and aid efforts which minimise the exclusivity and the absolute Truth of *Tauheed* by placing it on par with kufr ideologies, the Qur'aan warns: "*Verily, those who conceal that which We have revealed of the Clear Signs and Guidance after We have explained it to the people in the Kitaab, indeed Allah has cursed them and all those who curse, curse (them as well).*" (Aayat 159, Surah Baqarah)

Allah Ta'ala curses the participants of the inter-faith plot, and so do all sincere Muslims who understand the far-reaching evil consequences of these joint-propagation programmes.

Instead of watering down the stance of *Tauheed*, the Qur'aan commands Muslims to say: "*Verily those who commit kufr and die whilst they are kuffaar, on them is the curse of Allah, of the Angels and of all people.*" (Surah Baqarah, Aayat 162)

The apologist modernists, half-baked molvis and sheikhs in a futile and puerile attempt to justify the

common platform of equal tableegh for all ideologies and false religions seek to appease the kuffaar with the Aayat: “*Your God and our God is One God.*” They stop in the middle of this aayat, concealing the full Truth and, like dumb shayaateen maintain silence on the evil beliefs of trinity and idolatry which are never associated with “Our God” Whom the very same Aayat fully describes as follows:

“And, your God is The One God. There is no god but He, Who is Ar-Rahmaan, Ar-Raheem.”
(Surah Baqarah, Aayat 163)

The Muballigh is not allowed to present a concept of *Tauheed* which is palatable to his inter-faith consorts. He is not permitted to conceal a part of the *Aayat* which proclaims the Nature and Attributes of The One God Who is also the God of the kuffaar. When the Muballigh addresses his inter-faith cohorts on the subject of *Tauheed*, he is under *Waajib* obligation to explain to them the fundamental differences between their false concept of god and the Islamic concept of One *Rabbul Aalameen*.

It is imperative that the Muballigh states without any ambivalence that, “Your God’ is not trinity; your God is not Jesus; your God is not the holy ghost; your God is the One God, The One Creator of the universe, Who has no partner, no son, no father and no associate in either His Divine Being (*Zaat*) or in any of His eternal and exclusive attributes (*Sifaat*).”

The Muballigh has to compulsorily and unambiguously explain that salvation is exclusive with Islam. He may not bypass this vital doctrine which is of fundamental and pivotal importance for the everlasting

benefit, success, safety and salvation of mankind. But for the sake of retaining the smiles and the pleasure of his inter-faith colleagues, the muballigh participant shears off the vital Divine Attributes of Allah Azza Wa Jal to present to the non-Muslim audience a palatable and an acceptable compromise of ‘Tauheed’ which does not negate the trinity concept of Christian ‘monotheism’ nor the Hindu idolatrous concept of ‘monotheism’ burdened with a myriad of mini deities and idols of a variety of classes and categories of shirk and lewd kufr.

In respect of *Tauheed* the Qur’aan commands Muslims to be extremely ‘intolerant’ and uncompromising. But this ‘intolerance’ never spawns hostility to the people who subscribe to their vile doctrines of kufr and shirk. Muslims are taught by Islam to always coexist on sincere, honest and friendly terms with the kuffaar in the hope of gaining their confidence so that they may embrace the eternal Truth of *Tauheed* thereby saving themselves from the everlasting perdition of Jahannum.

For the sake of their despicable nafsani agendas, the molvis and sheikhs who participate in kufr inter-faith seminars come within the scope of Rasulullah’s castigation: “*He who maintains silence on an issue of the Haqq, is a dumb shaitaan.*”

THE DISSATISFACTION OF THE KUFFAAR

The Qur’aan-e-Hakeem informs us that the Yahood and Nasaara will never be pleased with Muslims as long

as they do not embrace their false religions. *“Never will the Yahood and Nasaara be pleased with you as long as you do not follow their religion.”* Besides inter-faith joint propagation being Islamically destructive and prohibited, from the angle of the errant Muslim preachers it is totally futile. No amount of dialogue with the inter-faithers will secure their pleasure. The Qur’aan Majeed states with emphasis that they will never be pleased with the Mu’mineen. It is therefore senseless for the seminar molvies and sheikhs to flog a dead horse.

The ‘Islamophobia’ will remain as long as the world exists. It assumes a different dimension and form in different times. It existed right from the inception of Islam. The kuffaar, especially the Yahood and Nasaara deem ‘Islamophobia’ to be essential for their survival as a world force. Inter-faith seminars and joint propagation will not bring about a new understanding to the western plotters.

Stating the condition of the kuffaar, the Qur’aan says:

“The parable of the kuffaar is like a person who calls something that does not listen except a call and a sound (without understanding what the call is). They are deaf, dumb and blind, therefore they do not understand.”

(Surah Baqarah, Aayat 171)

‘Islamophobia’ is a shaitaani scare-tactic to stampede weak Muslims and shallow-minded miscreant molvies and sheikhs into submission to kuffaar dictates. About these scare-tactics, the Qur’aan Majeed says: *“That is only Shaitaan who scares his friends (therewith). Therefore, (O Mu’mineen!) Do not fear them, but fear Me (Allah), if indeed you are Mu’mineen. And, do not let those who hasten in kufr cast you into grief. Never ever*

can they harm you in the least. Allah Ta'ala intends that they have no share in the Aakhirah, and for them there is a great punishment.” (Aal-e-Imraan, Aayaat 175 & 176)

Muslims should not panic. ‘Islamophobia’ is a satanic mirage. Yet so-called men of learning have been grovelling at the feet of kufr in their nafsaani endeavour to achieve a synthesis between Islam and kufr – *Tauheed* and shirk. They are really scraping below the bottom of the barrel of self-imposed humiliation.

“Those who commit kufr, their friends are Taaghoot who draw them out from Noor towards zulumaat (darkness). They are the companions of the Fire; therein will they remain forever.” (Surah Baqarah, Aayat 257)

While inter-faith exercises require silent acceptance of the kufr and atheism which is propagated at such seminars, the Qur’aan commands candid proclamation of the Haqq. The muballigh is not supposed to sit like a dumb shaitaan silently listening to kufr being propagated. The Qur’aan instructs him to say: *“Say: O People of the Book! Why do you commit kufr with the Aayaat of Allah whilst Allah is a Witness over what you are doing.” (Aal-e-Imraan, Aayat 98)*

For those Muslims who follow the ways of the kuffaar and collude with them in their propagation, the Qur’aan says: *“O People of Imaan! If you obey a group of those to whom the Kitaab was given, they will return you (to kufr so that you become) kaafireen after your Imaan.”*

(Aal-e-Imraan, Aayat 100)

NO HOSTILITY IN PROCLAIMING

THE HAQQ

It is quite possible that the inference of hostility could be drawn from the robust, vociferous and uncompromising stance of the Qur'aan and Sunnah in the sphere of Da'wat and Tableegh. Such an inference will be due to ignorance and false propaganda of the enemies.

All mankind, which includes all non-Muslims, is the creation of Allah Ta'ala. He sent Muhammadur Rasulullah (sallallahu alayhi wasallam) with His Final Message – Islam – for the guidance and salvation of all people. Rasulullah (sallallahu alayhi wasallam) was sent as a *Rahmat (Mercy) for entire mankind*. He propagated Islam to the kuffaar. When he appeared, he directed the Tableegh of the Deen to the kuffaar and mushrikeen.

Entirely due to the Tableegh efforts of Rasulullah (sallallahu alayhi wasallam), did our kuffaar and mushrik forefathers, whether they were Hindus, Buddhists, Christians, Jews, Pagans, Fire-Worshippers or of whatever other kufr and shirk persuasion and ideology, acquire the true guidance and accepted Islam. If he and the Sahaabah had conducted themselves with hostility, our kuffaar forefathers would never have entered the fold of Islam.

Proclamation of the unadulterated Truth of *Tauheed*, explaining in unambiguous terms to non-Muslims the falsehood of their hand-made gods and religions, and by practical illustration of Islam's celestial concept of Morality, whole communities and nations of kuffaar and mushrikeen entered happily into the Fold of Islamic Salvation despite the ongoing Jihad wars which were an ongoing process and imperative for the global proselytising effort of Islam.

Jihad is not to convert non-Muslims to Islam by the point of the sword. The Qur'aan in its directive: "*There is no compulsion in Deen.*" effectively proscribes forceful conversions. Jihad is for clearing the pathway of Tableegh from the obstacles with which the agents of Iblees clutter the road.

The Muslim conquerors of the kuffaar lands did not display hostility to the non-Muslim populations of the conquered territories which were annexed to the Islamic Empire. The primary aim of subjugating the lands of the kuffaar by means of Jihad was to facilitate and promote Tableegh by persuasion and example. If the early Muslims had adopted hostility to the kuffaar, then today all of us, non-Arab Muslims, would still have been wallowing in the rot of idolatry or some other kufr ideology.

Conversion of the kuffaar to Islam never was in need of Inter-faith seminars and joint-propagation programmes. In fact, such evil efforts, far from assisting the Tableegh of the Deen, only stifles and retards the promotion of Islam. These inter-faith endeavours, or rather conspiracies, are designed to severely inhibit the spread of Islam among non-Muslims, and to water down Islam's pivotal importance for *Najaat* (everlasting salvation) in the Aakhirah.

In addition, inter-faith dialogue of the type envisaged by the Inter-Faith movement corrupts the Imaan of Muslims. When Islam is placed on par with kufr and shirk on the same joint-tableegh platform, the exclusivity of Islam is diluted in the minds of even unwary and ignorant Muslims who participate as part of the dumb audience.

Since Islam is for entire mankind, and the delivery of this Deen to non-Muslims is the incumbent duty of Muslims, hostility towards them is a false fabrication of the enemies who are motivated purely by a political agenda to control and plunder the lands of Islam. The unequivocal rejection of every kind of kufr by the Qur'aan should not be equated with hostility towards non-Muslims.

The uncompromising Islamic stance of *Tauheed* which necessitates refutation of all other religions, and the vociferous proclamation of Islam's exclusivity, is not the cause of the Christian-Muslim political violence and wars which are currently raging. The demand of the so-called Muslim 'terrorists' is not that non-Muslims embrace Islam.

The fight is not the consequence of any intolerance of Muslims towards Christians or Jews on the basis of religion. The causes are all mundane and political which Pope Benedict has candidly and honestly discussed in his latest book in which he claims that the 'rich nations', i.e. the western powers, had ransacked and plundered the lands of Africa and Asia. In fact, the western powers under U.S. leadership are still engaging in their evil process of pillage and plunder of the Muslim lands in particular. Thus the Christian propaganda of Muslim intolerance towards the false beliefs of other religions spawning hostility towards non-Muslims is a fallacy fabricated by evil western politicians determined to grab the resources, especially the oil wealth, of the lands of Islam.

While Islam requires that the Truth be proclaimed without ambiguity and ambivalence, it proscribes

unnecessary antagonism. Throughout history, the kuffaar were always the originators and instigators of antagonism against Islam and Muslims.

Muslims are required to display good conduct at all times and with all people of whatever religion and persuasion. The Truth has to be proclaimed to them without entering into acrimonious debate. If non-Muslims refuse to accept the Truth explained to them, the Qur'aan instructs us to say politely: *"Unto us are our deeds and unto you, your deeds."* Then say farewell to them and discontinue the discussion.

All rights of non-Muslim neighbours have to be compulsorily observed. If they are in need, they should be assisted. It is not permissible to violate any promise made to them. Treachery, violation of pledges and treaties are haraam even if the people are non-Muslims.

Abstention from inter-faith seminars, stating the falsehood of the religions of kufr, and propagating *Tauheed* vigorously without any compromise or moderation, should not be construed as hostility towards non-Muslims. Good and neighbourly relationship can be fostered without the need for inter-faith dialogue. Since inter-faith dialogue leads to a distortion and concealment of the true beliefs of Islam, it is not permissible to participate. There is no need for hostility.

Inter-faith dialogue cannot dispel 'Islamophobia'. This 'phobia' is the product of a deliberate conspiracy against Islam and the Ummah. Lust for political power and inordinate avarice are the factors which spawn and promote 'Islamophobia'.

Inter-faith dialogue invariably occurs with such Muslims who are already apologists and deficient in

Imaan. In fact, they propagate intellectual slavery – enslavement to western mentality and culture – without the need for inter-faith and joint-propagation exercises and seminars. For example, the inter-faith authors argue that the so-called Muslim ‘terrorists’ display a rabid hatred for non-Muslims, and such attitude is due to religious intolerance. But this is a palpable falsehood.

Besides the falsity of the averment, an insignificant molvi participating in an inter-faith seminar here in Port Elizabeth will not exercise the slightest vestige of influence on those in Iraq, Afghanistan and elsewhere – those who are the ‘terrorists’ in Bush’s conspiracy against Islam. The antagonism, fighting, suicide bombing, IED’s, etc., etc., will continue unabated notwithstanding any number of inter-faith seminars which apologist molvis and sheikhs with warped minds and shallow learning conduct for fulfilment of their crave of aggrandizement.

With regard to the futile exercise of dispelling ‘Islamophobia’ – an exercise which constrains the molvi and sheikh participants to water down the vehement stance of *Tauheed* and to offer silent approval of the propagation of kufr, shirk and baatil – the Qur’aan Majeed declares: *“Do not fear them, and fear Me, so that I complete My Favour upon you, then perhaps you will attain guidance.”*

(Al-Baqarah, Aayat 150)

The problem with the Muslim participants is that they suffer from too many ‘phobias’ which preclude the Fear of Allah Ta’ala. If they endeavour to generate Fear of Allah Ta’ala, the phantom ‘phobias’ will vanish.

Refusing to compromise the Deen does not produce hostility towards non-Muslims. The mission of Tableegh is primarily directed to non-Muslims. Hostility closes the avenue of Tableegh. Proclaiming the truth is not hostility. On the contrary, non-Muslims react with hostility when the Truth is presented to them. But even when they gorge out their animosity and display their hostility, Muslims are not supposed to react in the same vein.

In the face of kuffaar intransigence and hostility, the Qur'aan commands us to terminate the Tableegh and say: *“For us are our deeds and for you are your deeds. Peace on you. We do not follow the ignoramuses.”*

Even during the heyday of Islamic rule when large non-Muslim communities of all religious persuasions were living in Muslim lands, there was no hostility shown to them by Muslims. In the Arab lands, Muslims, Jews and Christians lived peacefully together. In India, there never existed the phenomenon of Hindu-Muslim riots during the reign of Muslims. In Iraq and elsewhere Sunnis and Shiahs coexisted harmoniously. Even during the reign of Saddam there was no Sunni-Shiah violence – the kind of murder and senseless killing initiated by the U.S. and its murderous allies.

All over the Muslim world, non-Muslims lived peacefully in the lands of Islam. Despite the absence of inter-faith seminars, there was peace among the different communities living in the same Muslim lands. Western conspiracy is the root cause for the violence wracking the world today. In a rare moment of honesty, the current Pope concedes:

“If we apply it (i.e. the parable of the Good Samaritan) to the dimensions of globalised society today,

we see how the populations of Africa have been plundered and ran-sacked and this concerns us intimately.”

“We see how our lifestyle, the history that involved us, has stripped them naked and continues to strip them naked.”

“Instead of giving them God, the God close to us, and welcoming in their traditions all that is precious and great.....we have brought them the cynicism of a world without God, where only power and profit count.”

Pope Benedict has quite candidly pin-pointed the source and the cause of all the misery and violence globally prevalent today. Western powers in the name of Christendom plundered and ransacked the lands and people of Africa and Asia.

There is a dire need for inter-Christian seminars where Christians should do some soul-searching and self-appraisal. They will then not fail to understand that throughout history they were directly responsible for sowing the seeds of hatred among the nations of the world. This they did because of their lust for power and money as Pope Benedict has testified in his book, *Jesus of Nazareth*.

If any sincere molvi or sheikh sees any goodness in inter-faith seminars, he suffers from extreme naivety to put it mildly. But it is difficult to imagine that a sincere Aalim even if he happens to be shallow-minded would participate in a joint-propagation effort of kufr, shirk and atheism where the Haqq of Islam is compromised.

Inter-faith seminars will not be able to bring about peaceful coexistence and toleration nor will the absence of such seminars create hostility and animosity. The

cause of hostility is western lust for power and its inordinate greed for the natural resources and wealth of the Muslim lands. Islam's uncompromising stand on its doctrine of Monotheism (*Tauheed*) and its total rejection of all other creeds do not foster hostility for non-Muslims. The true Muslim always aspires to present Islam to non-Muslims. He understands that this Tableegh is not possible if they are alienated with hostility. There is therefore no need for inter-faith endeavours to teach Muslims a lesson in good neighbourliness and in coexistence.

In so far as morality, kindness, friendliness, hospitality and toleration of people are concerned, Islam stands *par excellence*. Despite its uncompromising dogmatism in issues of Belief, Islam is incomparable in its attitude of hospitality, kindness and tolerance towards people of all faiths.

This lofty attitude of Islam is not on account of condonation of the false beliefs of others. There are two factors motivating love, kindness and physical tolerance for all of mankind:

- (1) All mankind is the *Makhlooq* (creation) of Allah Ta'ala. A necessary corollary of this reality is His love for His creation despite their transgression and treachery.
- (2) Islam's mission of *Da'wat and Tableegh* is primarily directed to the kuffaar segment of mankind. In fact, the very motivating factor of Jihad is this sacred mission.

Keeping in mind these two principles underlying the Muslim's love for non-Muslims and his tolerance of their doctrinal injustices, Muslims are bound by Islam to display good moral conduct, kindness, hospitality and philanthropy towards non-Muslims. If they act in conflict

with these lofty transcendental values of Islam, and adopt hostility as the *jaahil* modernist anarchists of this era are doing in the name of Jihad and Islam, the inevitable consequence will be hostility which non-Muslims, due to their own ignorance and animosity for the Truth, will equate with Islam. The resultant chasm of hatred and distrust will effectively impede the mission of *Da'wat and Tableegh* which requires a fertile and peaceful ground for flourishing. The Muslim's concern to win over non-Muslims to Islam is the desire to see them saved from Allah's Wrath and from everlasting damnation in the Hereafter. This is the sole motivating force of *Da'wat and Tableegh*.

Islam's total lack of 'tolerance' in so far as condoning or even listening to the propagation of falsehood by other religions, does not create physical hostility and intolerance for non-Muslims. Ignorant Muslims who are the products of the secular educational institutions of the western world, and bereft of Islamic morality and spirituality breed hostility with their ignorance inspired by 'religious' fervour.

MUJAADALAH HASANAH

"Do not dispute with the Ahle-e-Kitaab except in a manner which is beautiful, but (excluding) those who are unjust. And say (to them): 'We believe in the Scripture which has been revealed to us (the Qur'aan), and in the (Scripture) which was revealed to you (the Injeel and Tauraah), and our God and your God is One, and we are Muslimoon.....And only the Kaafiroon deny Our aayaat.'" (Al-Ankabut, 46 & 47)

Mujaadalah Hasanah or beautiful disputation with the Ahl-e-Kitaab (Yahood and Nasaara) is commanded and explained in these Qur'aanic verses. The *Mujaadalah Hasanah* is to inform the Ahl-e-Kitaab of the Haqq of *Tauheed* – that Allah is only One and that those who deny this *Kalimah Tauheed* are the *Kaafiroon* (unbelievers).

Beautiful dialogue never means condonation of the kufr and shirk which the Ahl-e-Kitaab and others propagate in the presence of the muballigh who sits in cahoots with them while they propagate kufr, shirk and atheism.

Those Muslim preachers and priests who compromise on the rigidity of *Tauheed* mislead unwary Muslims and confuse them into understanding that the 'beautiful disputation' mentioned in the Qur'aan, is 'inter-faith dialogue' – to listen to the propagation of the kufr and shirk of the Ahl-e-Kitaab and others in expectation of being provided an opportunity to present Islam or more accurately, to meekly squeak apologetically and to plead against 'Islamophobia'.

Never in the annals of Islam did the Nabi, the Sahaabah, the Ulama, the Saaliheen and Muballigheen ever present Islam from the platform of a joint-propagation which includes the presentation of all varieties of kufr and shirk. *Tableegh* has always been operating independently. In *Tableegh* Islam is not made subservient to nor placed on par with the ideologies and religions of kufr.

In all their efforts of *Da'wat and Tableegh* the Sahaabah and all those who followed them never

afforded anyone the opportunity of propagating their false religions in a session of *Tableegh*. The chasm between Haqq and Baatil, Imaan and Kufr can never be bridged.

Deen is a serious affair. Islam violently rejects the idea of the '*equal legitimacy of all religions*' and the belief that '*no religion is the absolute truth*'. These two fundamentals are silently acceded by the Muslim preachers who participate in Inter-Faith seminars. Anyone who does not at least overtly accept these premises of kufr cannot be a party to the Inter-Faith religion. Even if in his heart the Muslim participant does not believe in these articles of kufr, he may not open his mouth at the Inter-Faith seminar to refute this kufr. His participation and silence when kufr and shirk are propagated from the same platform where the muballigh will be allowed to state his case, convey his condonation of the two most abhorrent articles of the Inter-Faith ideology.

If there was the slightest goodness in Inter-Faith dialogue which entails joint-propagation with kufr and shirk being the dominant items on the programme, there would most certainly have been a precedent in the methodology of *Tableegh* of Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Taabieen. While Ulama held debates with the kuffaar, never did they participate in Inter-Faith exercises. A debate is *not* an inter-faith dialogue such as the seminars conducted by the Inter-Faith priests. In a debate, the muballigh refutes the beliefs of other religions and endeavours to establish Islam as the sole repository of salvation and the absolute truth.



RASULULLAH'S DIALOGUE WITH THE CHRISTIANS

A spurious and thoroughly misleading argument to dupe unwary Muslims is the contention by inter-faith molvis and sheikhs that non-Muslim envoys from tribes and nations would meet Rasulullah (sallallahu alayhi wasallam) for dialogue. By this argument they attempt to befuddle Muslims into believing that such 'dialogue' was inter-faith discussion. This idea is furthest from the truth. In fact, it is a blatant falsehood.

Rasulullah (sallallahu alayhi wasallam) *never* had inter-faith dialogue with non-Muslim envoys. They came to seek information about *only Islam*. They did not come to Madinah to propagate their kufr and shirk to Rasulullah (sallallahu alayhi wasallam). They did not come to promote their kufr ideas of 'spirituality' as is the case at inter-faith seminars.

When the envoys arrived, Rasulullah (sallallahu alayhi wasallam) proffered to them the unadulterated *Tauheed* of the Qur'aan without affording them a moment for stating the case of their kufr religions. The envoy-argument is the effect of either plain stupidity and ignorance or deliberate deception calculated to hoodwink Muslims into supporting the kufr inter-faith movement.

The leaders of the Christians and bishops of Najraan came to Rasulullah (sallallahu alayhi wasallam). On their arrival, Rasulullah (sallallahu alayhi wasallam) presented Islam to them. The bishops responded: "We were 'Muslimeen' (submitters to the truth) before you." Rasulullah (sallallahu alayhi wasallam), without resorting to cordiality and niceties, said to them: "You have

spoken a lie. Three things prevent you from Islam: Your claim that Allah betook a son; your prostration to the cross, and your consumption of the flesh of swines.”

The bishops then asked: “Who was the father of Isaa?” Allah Ta’ala revealed the following aayaat in response to their baseless disputation: *“Verily, the similitude of Isaa by Allah is like Aadam whom He created from sand. Then He said: ‘Be!’, and he (Aadam) came into existence.”*(59)

The Truth is from your (Muhammad’s) Rabb. Therefore do not be from among those who doubt. (60) Those who dispute with you after the Knowledge (of the Haqq) has come to you, say (to them): ‘Come! We shall summon your sons and our sons; your wives and our wives; yourselves and ourselves. Then we shall altogether call (to Allah) to invoke His Curse on the liars.’ (61) Verily, this is the true narrative. There is no god but Allah, and verily, He is The Mighty, The Wise. (62) If now they turn their backs (renege from the Truth), then verily Allah is well aware of the people of mischief.” (63)

(Surah Aal-e-Imraan)

The Message of *Tauheed* is delivered sharply, directly without ambiguity or inter-faith dialogue. The falsehood stated by the non-Muslim envoys is rebutted, leaving absolutely no scope for the assertion of baatil. The Christians are called liars on their face by Rasulullah (sallallahu alayhi wasallam) for having stated their beliefs of kufr. But our shallow-minded molvies and sheikhs sit silently while the kuffaar din their ears with kufr, shirk and atheism and while they (the apologists) silently endure the kufr being injected into the hearts of

the Muslim audience, many of whom suffer from gross deficiencies in their Imaan.

Rasulullah (sallallahu alayhi wasallam) did not afford the Christians the slightest opportunity to present their religion. He summarily rejected them as ‘liars’ and he presented three evils as the basis of their falsehood.

The bishops of Najraan further asked: “What do you have to offer?” Rasulullah (sallallahu alayhi wasallam) said: “Islam or Jizyah or war.” This was the dialogue which Rasulullah (sallallahu alayhi wasallam) conducted with the Christians. He did not join them in joint-propagation of kufr and shirk for the sake of presenting Islam. He clearly stated the inescapable alternatives to Islam.

Although the muballigh is unable to present the alternatives which Nabi-e-Kareem (sallallahu alayhi wasallam) had thrown into the faces of the bishops, it is at least not expected of molvis and sheikhs to sit silently through a session of kufr propagation waiting like hungry dogs for a bone. If the session is not devoted to the propagation of exclusively Islam, then it is a deception of shaitaan into which he has ensnared the shallow-minded muballigh.

HADHRAT RABEEAH’S DIALOGUE WITH JARJEES

Jarjees was the commander of the Byzantine army. Jarjees had sent an emissary to the Muslim camp requesting that an envoy be sent to them (the Christian camp) for dialogue. Jarjees wanted to ascertain the objective of the Muslim invasion. Hadhrat Rabeeah Bin

Aamir, a senior Sahaabi, (radhiyallahu anhu) volunteered to meet the Christian commander for dialogue. The commander of the Muslim army said: “O Rabeeah! I fear for you (the deception) of those people. You had slain a chief among them (during the battle) yesterday.”

Rabeeah (radhiyallahu anhu) recited the following Qur’aanic aayat: “*Say: Nothing will befall us except what Allah has decreed for us. He is our Protector, and on Allah should the Mu’minoos have trust.*” If you see treachery against me, then attack them.” So saying, he mounted his horse and rode together with the envoy until they arrived at the camp of the Roman army.

When they neared the tent of their commander, the envoy said to Hadhrat Rabeeah: “Honour the army of the king. Descend from your horse.” Hadhrat Rabeeah said: “I shall not trade honour for humiliation, and shall not hand over my horse to anyone nor shall I descend from my horse except at the entrance of the tent. If this is unacceptable, I shall return from whence I came because I was not sent to you. On the contrary, you were sent to us.”

The envoy informed the Romans of the stance of Hadhrat Rabeeah. Some of them said: “The Arab is truthful in his statement. Let him descend wherever he wishes.” Hadhrat Rabeeah (radhiyallahu anhu) alighted from his horse at the entrance of the tent of the commander. He held the reins of his horse in his hands whilst his weapons were with him.

Jarjees: “O Brother of the Arabs! There was no nation weaker than you to us. We never imagined that you would fight with us. What do you want from us?”

Rabeeah: “We desire that you accept our Deen and that you proclaim our proclamation (i.e. Kalimah Tauheed). If you reject, then pay to us *Jizyah* and you will be in (our) subjugation, otherwise the sword will decide between you and us.”

Jarjees: “What has prevented you from advancing against the Persians whilst you are claiming some affinity with us (i.e. by virtue of us being the Ahl-e-Kitaab)?”

Rabeeah: “We began with you because you are closer to us than the Persians. Verily, Allah Ta’ala has commanded us in His Book: *“O People of Imaan! Fight those kuffaar who are near to you and there should be firmness in you (in this regard).”*

Jarjees: “Will you enter into a pact with us? We shall give every man among you one dinar of gold and ten bushels of grain. You should write a peace treaty between us and yourselves.”

Rabeeah: “There is no scope for this. Between you and us is nothing except the sword or payment of *Jizyah* or acceptance of Islam.”

Absolutely no quarter was shown by the Sahaabah when presenting Islam to non-Muslims. There was no inter-faith dialogue. The Dialogue was a one way and a direct presentation of *Tauheed* without any frills and fancies associated with the inter-faith bungling in which short-sighted molvis and sheikhs become embroiled for giving effect to their motives of self-aggrandizement which they believe the cheap kuffaar press publicity offers them.

In their presentation of *Tauheed* from *only* the stage of Islam, not from a platform of joint-propagation of kufr and shirk, the Sahaabah acted in obedience to the

Qur'aanic command: "(The true Mu'mineen are) those who deliver the Message of Allah and (in so doing) they fear Him, and they fear none besides Allah. And, Allah suffices as a Reckoner." (Ahzaab, 39)

SHURAHBEEL'S DIALOGUE WITH ROOMAAS

Roomaas was the Christian general who was appointed governor of Basra by the Roman emperor. He was an expert of the Injeel and history. Christians would come from far and wide to listen to his wise discourses. Hadhrat Ubaidah Bin Jarraah (radhiyallahu anhu), the commander of the Muslim army despatched Hadhrat Shurahbeel Bin Hasanah (radhiyallahu anhu) to present Islam to him and the Christian nation. The following dialogue took place:

Roomaas: "Who are you?"

Shurahbeel: "I am a companion of Muhammad (sallallahu alayhi wasallam), the Nabi who was an Ummi, Haashami, and Quraishi whom the Tauraah and Injeel describe."

Roomaas: "What has Allah done with him?"

Shurahbeel: "Allah has taken him unto Him."

Roomaas: "Who has assumed the reins of power after him?"

Shurahbeel: "Ateeq Bin Abi Quhaafah Bin Bakr Bin Taim Bin Murrah."

When the dialogue which afforded not the slightest opportunity to Roomaas to present Christianity, came to an end, Hadhrat Shurahbeel (radhiyallahu anhu) proclaimed the Message as follows: "We shall not

compromise with you except on one of three things: Either you (Christians) enter into the fold of our Deen or you pay the Jizyah or the sword..... Now return to your people and inform them. There is no alternative to what I have proclaimed to you.”

KHAALID’S DIALOGUE WITH A CHRISTIAN PRIEST

When the two opposing armies were in close proximity, a very senior priest emerged from the Christian army and called to the Muslims in Arabic to enter into dialogue with him. Hadhrat Khaalid Bin Walid (radhiyallahu anhu) engaged the priest. The following discussion took place:

Priest: “Are you the leader of the people?”

Khaalid: “So do the people think as long as I remain firm in the obedience of Allah and His Rasool. Should I change or diverge, then I shall have no jurisdiction over them nor have (their) obedience.”

Priest: “It is on this account that you have been aided (by Allah) over us. Know that you have entered a land which no king had the courage of interfering or entering. The Persians had invaded and departed in defeat.....but you have been aided over us. However, aid (divine aid) will not be forever with you. Our companion Wurdaan (the commander) has sent me to you with the offer of one dinar, a garment and a turban for everyone of you, and for you a hundred dinar, a hundred garments and a hundred turbans. Now depart from us with your army, for verily, our army is as numerous as the particles of the sand.....”

Khaalid: “By Allah! We shall not return except on one of three terms: Either you all enter into our Deen or you pay the Jizyah or war. With regard to you being as numerous as the particles of sand, verily, Allah has promised us aid on the tongue of Muhammad (sallallahu alayhi wasallam), and He has revealed it in His Majestic Kitaab. With regard to the dinaars, garments and turbans, know that soon shall we see, if Allah wills, your garments, your cities and your turbans all in our ownership.”

UBAADAH’S DIALOGUE WITH A CHRISTIAN KING

Jablah Bin Aiham was a Christian Arab and the king of his people. The following are excerpts from a dialogue he had with Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu). Jablah was instructed by the Roman general Maahaan to create fear in the hearts of the Muslims. Maahaan said to Jablah: “Go to these people and terrify them with our numerical superiority and instil fear into their hearts with our power. Overwhelm them with your plans.” When Jablah arrived near to the Muslim army camp, he called for a negotiator to be sent to him. Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) was sent to have dialogue with the Christian king.

Jablah: “O young man! Who are you?”

Ubaadah: “I am a son of Amr Bin Aamir. I am Ubaadah Bin Saamit, a companion of Rasulullah (sallallahu alayhi wasallam). What do you intend?”

Jablah: “O Cousin! I have come to you only because I am aware that your people are staunch upholders of

family ties. I have come as an advisor. Know that this nation (i.e. the Romans) who is in front of you has such armies which cannot be opposed. In their rear are armies, forts, barracks and wealth.....If this nation defeats you, you will have no refuge other than death, and if they are defeated, they will return to their lands, their armies, treasures and forts. Now depart to your lands peacefully.”

Ubaadah: (After rejecting the scare-tactics of Jablah, Ubaadah said): “O Jablah! I invite you to the Deen of Islam and that you with your nation enter into our Deen and you will be honoured in this world and the Hereafter. Do not be a subject of the Roman scum and vermin, to save yourself from destruction. You are a man from the nobility of the Arabs. Verily, our Deen will remain dominant. Therefore, follow the Path of those who turn to the Truth and acknowledge it. Say: ‘La ilaha il lallaah Muhammadur Rasulullah’. May Allah shower His blessings on him, on his family and his companions...”

KHAALID’S DIALOGUE WITH MAAHAAN

Maahaan was the commander-in-chief of the Byzantine forces. Before the battle, Khaalid Bin Walid (radhiyallahu anhu) and several Sahaabah went to meet Maahaan who had adorned the venue of reception in lavish style and pomp. Silken carpets and cushions were spread and chairs were set for the Muslim delegation. When Khaalid arrived with his group, Maahaan was seated on his throne.

When the Sahaabah saw the lavishly adorned venue, they recited Takbeer and praised Allah Ta’ala. They did

not sit on the chairs. Pushing aside the chairs and the silken carpet, they sat on the ground.

Maahaan: (Smiling): “O Gathering of Arabs! Why do you spurn our hospitality? Why have you pushed aside the chairs and sat on the ground? Why do you not observe the etiquettes of respect for us?”

Khaalid: “Respect for Allah Ta’ala is superior to respect for you. The carpets of Allah are purer than your carpets, for verily, our Nabi Muhammad (sallallahu alayhi wasallam) said: “The earth has been made a Musjid and a purifier for me.” (Then Khaalid recited the aayat): “*From it (sand) did We create you, and into it shall We return you, and from it shall We extract you a second time.*”

Maahaan: “Praise is for Allah Who has made our leader, the Spirit, the Maseeh, His Word, and Who has made us the rulers of the best of lands...”

(This speech was abhorrent to Khaalid. He interrupted Maahaan. As he did so, the court orderly said: “Don’t interrupt the talk of the king, brother of the Arabs. Adopt good manners.” But Khaalid refused to maintain silence. He was inflamed by Maahaan’s mention of his false god.)

Khaalid: “All praise is for Allah Who has ordained for us to believe in our Nabi and your Nabi and all the Ambiya. And, He (Allah) has made our leader to whom is entrusted our affairs, like one of us. Allah Ta’ala has made our Ummah one which commands righteousness, prohibits evil, confesses (its) sins, seeks forgiveness from Him, worships Allah Ta’ala Alone, and Who has no partner for Him.”

(Maahaan endeavoured by threats and promises to induce Khaalid Bin Walid – radhiyallahu anhu – to enter into a treaty. However, Khaalid pressed on with the

presentation of the Deen.) He said: “Alhamdulillah (Praise unto Allah). There is no god but He.”

Maahaan: “O Arab! You have spoken what is virtue.”

Khaalid: “I bear witness that there is no god, but Allah, and I bear witness that Muhammad is His Servant and Messenger, the one with whom He is pleased, the one whom He has chosen.”

Maahaan: “I do not know if Muhammad is the messenger of Allah or not. Perhaps he is as you say and think.”

Khaalid: “The best of moments and the most virtuous of moments is a moment in which it dawns (on a man) that Allah is the Rabb of all the worlds.”

(After Khaalid’s discourse, Maahaan said):

Maahaan: “I am amazed at your wisdom and insight. I love that you become my friend and brother.”

Khaalid: “If Allah completes what you have said, then you will be most fortunate and then we shall have no discord.”

Maahaan: “How can that be?”

Khaalid: “**Say:** “*Ash-hadual laailaha il lallahu wa anna Muhammadan abduhu wa Rasuluhu*” –Isaa, the son of Maryam had given the glad tidings of the Messenger. When you do this, then I am your brother and you are my brother, and I am your friend and you are my friend, and we shall not dispute, except if there is some new development.”

Maahaan: “There is no way for me to enter into your religion.”

Khaalid: “Similarly, there is no way then for friendship with you while you remain on your religion, the religion of deviation (baseless and false)..... We were on

the brink of a pit of fire. Then Allah sent to us a Nabi. We recognized his worth and nobility. Allah sent him as a guide and he was rightly guided, a Rasool and a Nabi, a leader and a man of piety. He established Islam with his call and overwhelmed the mushrikeen with his word. He brought to us the Clear Qur'aan and the Straight Path. Allah sealed Prophethood with him. He commanded us with worship of the Rabb of the worlds; that we worship Him and not associate any partner with Him, and that we do not take anyone besides Him as a protector; that we do not appoint a wife for Him, nor a son. He has no partner and no adversary; that we do not prostrate for the sun nor the moon, nor for light nor for fire nor for the cross; that we do not prostrate except for Allah, The One Who has no partner unto Him. We acknowledge the Nubuwwat of our Nabi Muhammad (sallallahu alayhi wasallam), and peace and blessings on his family and companions. Allah revealed to him His Word with which our Protector guided us. We thus accepted him and obeyed his commands.

Amongst the things he commanded us is that we wage jihaad against those who do not accept our Deen and do not proclaim what we proclaim – to wage jihaad against those who commit kufr with Allah and associate partners with Allah. Allah The Mighty is our Rabb and High is He above such falsehood. Sleep and slumber do not occur to Him. Whoever follows us is our brother and whatever is for us is for him. Whoever rejects Islam, there shall be jizyah on him, which he has to pay to us whilst he will be a subject (under our domination). When he pays the jizyah, his wealth, blood and children will be protected. Whoever denies Islam and refuses to pay jizyah, then the

sword will decide between us and him until Allah Azza Wa Jal ordains His command. And, He is the best of Rulers.

We invite you to these three options besides which there is no other option. Either you all say: ‘We testify that there is no god but Allah The One Who has no partner, and verily Muhammad is His slave and messenger.’, or you pay jizyah.”

Maahaan: “Besides the statement of ‘*Lailaha illallaah*’, is there anything else?”

Khaalid: “Yes. That you establish Salaat, pay Zakaat, perform Hajj of the Baitul Haraam, wage jihaad against those who commit kufr with Allah, command righteousness, prohibit evil, befriend for Allah’s sake and become enemies for Allah’s sake. And, if you reject this, then there will be war between you and us until Allah bestows His earth to whomever He pleases, and the ultimate victory is for the Muttaqeen.”

Hadhrat Khaalid Bin Walid’s entire speech was a discourse of *Tableegh* in which he repeatedly emphasised and highlighted *Tauheed* and the fundamental tenets of Islam without affording the Christian commander the opportunity to propagate his religion. This was not an inter-faith inter-action.

DIALOGUE BETWEEN THE CHRISTIAN EMPEROR AND MUSLIM CAPTIVES

This dialogue took place between the Roman emperor, Heracleus and a group of Sahaabah who were captives of war. The leader of the Sahaabah on this occasion was Hadhrat Dharaar (radhiyallahu anhu).

Heracleus: “I want to question you regarding knowledge. Who among you should I address?”

Dharaar: “Qais Bin Aasim Al-Ansaari (radhiyallahu anhu).”

Qais: “O king! Say whatever you wish to say.”

Heracleus: “How did Wahi descend on your Nabi?”

(Hadhrat Qais – radhiyallahu anhu – presented an elaboration on this subject which Heracleus confirmed with predictions from the Injeel. A Roman chief-bishop was listening to the entire dialogue. When he realized that the emperor was inclining towards Islam, he (the bishop) exclaimed: ‘The person (Nabi) whom Isaa had mentioned was not raised, neither before him nor after him. All of this is false interpretation.’ Interrupting the bishop, Hadhrat Dharaar –radhiyallahu anhu- said:

Dharaar: “You have blatantly lied. This accursed, disgraceful old man has lied. O Roman Dog! You are from among those specimens who had rejected Isaa (alayhis salaam) and you reject the Nubuwwat of our Nabi Muhammad (sallallahu alayhi wasallam). Do you not know that Isaa mentioned him (Muhammad) in the Injeel; Musaa mentioned him in the Tauraah, and Daawood mentioned him in the Zaboor? Verily, our Nabi was sent with the best of religions. Allah’s glorious and greatest Kitaab and all revealed Scriptures bear testimony to his Nubuwwat and Risaalat. He is our Nabi,

Muhammad Bin Abdullah Bin Abdul Muttalib Al-Makki. But, the veil of kufr prevents you from recognizing (and acknowledging) him.”

Heracleus: “You have displayed bad conduct in this gathering for criticizing the beautiful Christian faith. Who are you (he bellowed)?”

Qais: “This is the Companion of Rasulullah (sallallahu alayhi wasallam). This is Dharaar Bin Al-Azwar. Don’t speak about him with evil.”

Heracleus: “Oh! It has reached me that he fights on foot, on horseback, with armour and without armour.”

Qais: “Yes, this is him.”

Then followed complete silence.....The story is long Hadhrat Dharaar (radhiyallahu anhu) was struck 14 times with the sword.....

Subhaanallaah! And again Subhaanallaah! This was the wonderful, fearless and uncompromising attitude of devotion for the Haqq of *Tauheed* and the love which the Sahaabah had for Rasulullah (sallallahu alayhi wasallam) and this Deen of Islam. They understood no diplomacy, no stratagem of compromise, no dubiousity and no tolerance whatsoever when kufr and shirk were mentioned in their presence. Their lives were ever ready as sacrificial ‘lambs’ at the altar of *Tauheed*. They were the men about whom the Qur’aan Hakeem glowingly says: “*They fear not the insults and criticism of the insulters.*”

They were those illustrious Souls who fulfilled the requisite demand of the Hadith: “*Proclaim the Haqq though it be bitter.*” They were those noble devotees of Muhammad (sallallahu alayhi wasallam) who fulfilled

the command of our Nabi (sallallahu alayhi wasallam):
“The noblest Jihaad is to proclaim the Haqq in the presence of a tyrannical king.”

The Sahaabah, Taabieen, Tab-e-Taabieen and all the Ulama-e-Haqq thereafter who held aloft the Standard of *Tauheed and Da'wat*, were not like the mice of our day who sit silently in inter-faith seminars while kufr and shirk are dinned into their hearts and pumped into their hearts by a conglomerate of kuffaar priests and preachers. Joint-propagation of kufr and shirk with a mixture of Islam is haraam. It is a baatil venture which desensitise the hearts of the Mu'mineen to make them conducive for the ingestion and digestion of all the faiths and ideologies of kufr, shirk and atheism.

The Haqq is only Islam. Islam does not tolerate the propagation of kufr and shirk in its folds. Islam demands that the moment a mouth opens with shirk and kufr, it should be contested and demolished. And, the one who lacks this ability, this taufeeq and courage, should seek the refuge of his home and engross himself in his mundane obligations like a good Muslim. He should not venture into a field which is the preserve of Men of the Haqq with spiritual mettle, and demean himself to the kuffaar with his betrayal of the Mission of Haqq which Rasulullah (sallallahu alayhi wasallam) had imposed on the Guardians of the Shariah.

Those who seek publicity and who are in pursuit of self-aggrandizement should not do so at the expense of destroying themselves with their self-imposed enslavement of the nafs. They should not pursue their nafsani agenda at the expense of Allah's Deen, for then

they are trifling with this Deen and are playing with a Fire whose chastisement is unbearable.

DIALOGUE WITH NAJAASHI

A group of Sahaabah had migrated to the Land of Habash (Abyssinia). Najaashi, the Abyssinian emperor summoned them for dialogue. When the group of Sahaabah arrived at the royal court, contrary to the palace custom, they did not make sajdah to the king. When they were questioned in this regard, Hadhrat Ja'far (radhiyallahu anhu), the spokesman for the group of Sahaabah said: "We do not prostrate to anyone except Allah Azza Wa Jal." The king asked: "What is that?" Hadhrat Ja'far said: "Verily, Allah sent to us a Messenger who ordered us not to prostrate to anyone except Allah Azza Wa Jal. He commanded us with Salaat and Zakaat."

Amr, the spokesman of the Mushrikeen of Makkah, who was also present, interjected: "Verily, they contradict you with regard to Isaa, the Son of Maryam."

The king said to Ja'far (radhiyallahu anhu): "What do you say about Isaa Ibn Maryam and his mother?" Ja'far (radhiyallahu anhu) responded: "We say what Allah said. He is the Word of Allah and His Rooh which He bestowed to the pure and chaste Maryam whom no man had ever touched. He ordered that we worship only Allah and that we do not associate anyone with Him. He commanded us with righteousness and prohibited us from evil."

Highly impressed by this dialogue, Najaashi picked up a particle (like a blade of grass) and addressing the

gathering in his court, said: “O Assembly of Habshah, Qissiseen (Ulama) and Ruhbaan (Monks)! By Allah! They had not added to what you say about the Son of Maryam by even the weight of this particle.”

Then granting the Sahaabah asylum, Najaashi said: “Welcome to you and the one from whom you have come. Verily, I bear witness that he is the Rasool of Allah and with that which he has informed about Isaa. If I was not preoccupied with the political problems of the country, I would go to him and kiss his shoes. Stay in my land wherever you wish.”

This was the Dialogue of Tableegh – propagation of the unadulterated Haqq without the slightest compromise. Despite the predicament of the Sahaabah who had sought asylum in a strange land ruled by a Christian king who was fed misinformation by the Mushrikeen of Makkah to influence him with ‘Islamophobia’, they (the Sahaabah) in their dialogue did not play the inter-faith fiddle. They proclaimed the Haqq having total trust in Allah Azza Wa Jal.

The mission of Islam was to proclaim the Truth and efface the falsehood of all other religions. There was, therefore, no intention to curry favour nor to soften the blow of the Islamic rejection of the trinity godhood concept of the Christians for the sake of gaining asylum and for any misguided attempt to dispel ‘Islamophobia’ – a trick which shaitaan has whispered into the hearts of the inter-faith molvis and sheikhs who sit like poodles ingesting shirk, kufr and atheism in exchange for being permitted to present a watered down, weak message of Islam which would be palatable for the inter-faith preachers and other non-Muslims.

Dialogue between the Sahaabah and non-Muslims had only one purpose, namely, to present only Islam to them without affording them the opportunity of presenting their false religions. The purpose of Da'wat and Tableegh is not to dispel 'Islamophobia'. The aim is nothing other than the presentation of Tauheed and Islam to the non-Muslims. There is no political or any other agenda for Tableegh.

WHAT EXACTLY IS INTER-FAITH DIALOGUE

“(O Muhammad!) Follow what has been revealed to you from your Rabb. There is no god but He (Allah), and ignore the Mushrikeen.”
(Qur’aan)

What is ‘Inter-Faith Dialogue’? A grave misconception exists regarding this concept. The shallow-minded Muslim merely looks at the words and concludes that inter-faith dialogue is a friendly discussion of different religious groups which provides an opportunity for propagating Islam. This is a fundamental error which Shaitaan has adorned and by means of which he ensnares Muslims to initially ‘tolerate’ shirk and kufr, and ultimately to subscribe to the supreme kufr of the unity of religions which is the fundamental goal to which the Inter-Faith movement aspires.

It is this fundamental doctrine of the Inter-Faith ideology which is the very antithesis and death-knell of Islam. But Shaitaan operates in subtle ways, adorning

kufr and shirk with even 'Islamic' hues to beguile unsuspecting and unwary Muslims whose short-sightedness blurs their mental vision due to the lack of *Roohaaniyyat* (spirituality on the basis of Tauheed), and *Firaasat* (spiritual wisdom and insight) which are wholly dependent on *Wara' and Taqwa*.

If the question is asked: 'What is Islam?', its answer is not obtained from the literal meaning of the word in the dictionary. The literal meaning, viz., 'submission', does not expound the doctrines, practices and the entire system of life which the ideology of Islam connotes. To understand Islam, a study of its belief and practice system is necessary. Similarly, to understand 'Inter-Faith Dialogue', the literal meanings of the words are inadequate.

Inter-Faith is an ideology. It is a new concept and belief system which has fundamentals, just as all other religious concepts and ideologies have cardinal articles of faith.

What are the fundamentals of the Inter-Faith ideology? The *Institute of Interfaith Dialog (IID)* outlining the fundamental basis of the Inter-Faith ideology states:

(1) "The premise of interfaith dialogue is that all religions are equally legitimate."

This is the first principle or fundamental basis of the Inter-Faith ideology. Its second fundamental article of belief is:

(2) "No religion possesses absolute truth."

Both these doctrines of kufr are violently in conflict with the Qur'aan's concept of *Tauheed* and Islam. Islam can never condone the propagation of *Tauheed* from the

premises of ideologists of this ilk. Islam simply does not tolerate shirk, kufr and baatil.

Elaborating the articles of faith of the Inter-Faith movement, the Institute of Interfaith Dialog presents the following:

- * Tolerance
- * Inter-faith dialogue and conversation
- * No dogmatism and criticism of any individual's spiritual concepts, beliefs, etc.
- * Unity of religions

These 'articles' have specific meanings and significance in the Inter-Faith ideology. All these articles of faith of the Inter-Faith movement should be viewed in the light of its two fundamental principles mentioned above. 'Toleration' in this context means to condone and not to criticize the kufr and shirk of any religion. Thus, in terms of the Inter-Faith religion trinity, idolatry and atheism enjoy equal legitimacy and are on par with the *Tauheed* which Islam so rigidly and uncompromisingly demands of mankind.

The article of 'tolerance' is fortified by the fundamental belief that no religion is the absolute truth, and this includes Islam. Just as the followers of other religions are encouraged to tolerate Islamic beliefs of *Tauheed* despite this Pivot of the Deen not being the absolute truth in the Inter-Faith ideology, so too are Muslims asked to tolerate, condone and to refrain from criticism of the beliefs of shirk and kufr of other religions.

The article of 'no dogmatism' requires Muslims to mellow their beliefs and to provide latitude for the

accommodation of polytheism, atheism and all brands of shirk and kufr, in the way the miserable Indonesian 'sheikh' propagated at the Inter-Faith kufr seminary.

'Tolerance' in the Inter-Faith context applies to *Aqaaid* (Fundamental Beliefs) which are imperative for *Najaat* (everlasting salvation) in the Hereafter. 'Tolerance' does not relate to physical toleration of people of different faiths.

If dialogue is necessary between the adherents of different faiths, it should not be under the umbrella of the Inter-Faith ideology. Islam will never tolerate the slightest condonation of the shirk and kufr of the conglomerate of false religions. Islam unequivocally asserts that its *Tauheed* and every aspect of its system of belief and practice, is the Absolute Truth down to the minutest detail which regulates Muslim life-style. If, due to misinformation or ignorance, non-Muslims have misgivings and misconceptions about Islam and its attitude towards them, they are at liberty to discuss with learned Muslims to gain a proper understanding of Islam. Such dialogue will preclude any opportunity for them to present their doctrines and beliefs for Muslims to consider.

The purpose of the dialogue will not be to negotiate on issues of Islamic beliefs and practices, but will be to gain an understanding of Islam.

Such dialogue will necessarily be enacted in an Islamic setting, not in an environment where the attitudes, norms and practices of the kuffaar predominate such as a hall or church where all the requirements of Hijaab, etc. are flouted. *Tableegh* cannot be effected by means of the perpetration of haraam acts. It is *Talbeesul*

Iblees to present a convoluted interpretation which justifies haraam for the sake of *Tableegh and Da'wat*.

As has been explained, 'Inter-Faith' is a universal effort engineered by Shaitaan who has formulated for the human proponents of this movement fundamental beliefs which are the very antithesis of the Islamic concept of *Tauheed*. It is not an attempt to gain a better understanding of Islam with the aim of ascertaining if Islam is the sole repository of the Absolute Truth or not.

The futile and destructive purpose of the Inter-Faith movement is to create 'one ideology' out of a concoction of a variety of religions and ideologies.

While this may be the purpose of honest non-Muslims with attitudes of altruism, *Iblees* has harnessed them as well as ignorant Muslims, including molvies and sheikhs, to give practical effect to his plot of destroying Islam. Once the fundamental of *Tauheed* is contaminated, Islam is destroyed. Thus, Inter-Faith dialogue and seminars strike at the very roots of Islam, but *Iblees* has adorned his conspiracy for miscreant, misguided molvies and sheikhs who have clambered on board the satanic movement for their own pernicious *nafsaani* motives of aggrandizement, etc.

The Qur'aan Majeed categorically asserts that the mission of Islam is effacement of all *baatil* (false) religions and the domination of only the Truth of *Tauheed* as the one, single doctrine of Truth. The Qur'aan admits not the slightest departure or compromise in this fundamental stand and doctrine. Any doctrine or ideology which conflicts with *Tauheed* is outlawed, criticized and branded satanic.

While the pivot of everlasting Salvation in the Hereafter is only Islamic *Tauheed*, the godhood doctrines of all other religions are the basis of eternal damnation.

In diametric contradiction with the fundamental and uncompromising doctrine of *Tauheed* which vigorously asserts its exclusivity, the fundamental basis for the existence of inter-faith dialogue as promoted by the *Institute of Interfaith Dialog (IID)* is the “equal legitimacy” of *all* the religions of the world, including every idolatrous religion of a myriad of idols and hand-made deities.

Propounding this pivotal basis of inter-faith dialogue, the IID states: “*The premise of interfaith dialogue is that all religions are equally legitimate and none possesses absolute truth.*”

Since this is the foundational ‘kalimah’ of the universal inter-faith movement, how is it possible for a molvi or a sheikh to participate in such seminars? By association with the preachers of the doctrine, ‘No religion possesses absolute truth’, and the doctrine, ‘All religions are equally legitimate’, the molvi/sheikh is constrained to elevate *all baatil* religions and ideologies to the pedestal of Truth, and in the same vein demote the *Haqq* of Islam to the level of the religions of kufr and shirk. Shaitaan thus dulls the intelligence of the molvi participant and makes him oblivious of the Qur’aanic averment: “*Verily, the Deen by Allah is only Islam.*”, and the categorical Qur’aanic rejection of kufr: “*Never ever will Allah accept any deen other than Islam.*”

Inter-faith dialogue and seminars totally preclude contesting the kufr and shirk doctrines of the *baatil* religions. Inter-faith is in fact a shaitaani ideology with

its pivotal doctrine that “all religions are equally legitimate”, and that all religions are different paths leading to the same goal of salvation. This belief is extremely repugnant to *Tauheed*.

When the Inter-faith ideology prohibits refutation of the falsehood of other religions, how can true *Tableegh of the Haqq* be conceivable?

The participant in inter-faith services and seminars has to offer total tolerance to the expositions of shirk and kufr presented by his co-religionists of the Inter-faith ideology. His participation is therefore condonation and silent approval for the propagation of kufr, shirk and atheism. The molvi/sheikh who participates in inter-faith seminars/dialogue has to display overt subscription to the Bahai creed which enjoins “to consort with the followers of all religions in a spirit of friendliness and fellowship.”

According to the Institute of Inter-faith Dialog: “Bahais are often at the forefront of local inter-faith activities and efforts. Through the Bahai International Community agency, the Bahai's also participate at a global level in inter-religious dialogue both through and outside of the United Nations processes.....In 2002 the Universal House of Justice, the global governing body of the Bahai's....released a booklet called *One Common Faith*....in which it identifies as a major challenge for the Bahai community the inculcation of the principle of the oneness of religion and overcoming of religious prejudices.”

Muslim protagonists of Inter-Faith have become entrapped in Shaitaan's grand scheme to eliminate Islam with his Bahai and other agents.

Whereas Islam with uncompromising vehemence propagates the Oneness of Allah Azza Wa Jal, the religions of *baatil* teach the doctrine of the ‘oneness of religion’ which Islam outrightly refutes, but which the inter-faith molvis and sheikhs have to silently condone when they participate in these shaitaani conspiratorial seminars.

Inter-faith dialogue is a massive *Talbeesul Iblees* plot to destroy Islam. Iblees has himself engineered the inter-faith dialogue conspiracy as a subtle trap in which he ensnares both non-Muslims and Muslims. In the inceptional stage of the inter-faith exercise only non-Muslims were participants. Gradually ‘intellectual’, secular, modernist Muslims were roped in. Now of recent, short-sighted molvis and sheikhs with extremely shallow knowledge and totally lacking in *Firaasat* (spiritual wisdom), have also been enlisted to give further impetus to this plot of Iblees.

The primary aim of the satanic plot is to ultimately destroy Islam. However, Shaitaan with all his kuffaar and hypocrite ‘Muslim’ consorts will not achieve his pernicious goal. The Qur’aan vigorously rebuffing the dream of Islam’s effacement as a consequence of the conspiracies of Iblees, says: “*They plot to extinguish the Noor of Allah with their mouths (their inter-faith dialogue) while Allah intends to complete His Noor even though the kaafiroon detest it.*”

Should it be assumed that the non-Muslim preachers of Inter-faith ideology are not by design promoting the destruction of Islam, the irrefutable reality is that Iblees himself is in charge of the global inter-faith operation and effort. His primary task is to destroy Islam. In the

furtherance of his goals, Iblees enlists human beings, both kuffaar and stupid Muslims, especially the Ulama-e-Soo' breed.

A cardinal article of the Inter-Faith religion is 'tolerance' of the beliefs of other religions. When a Muslim participates in inter-faith dialogue he silently condones and accepts the articles of faith of this satanic ideology. For the non-Muslim participants, this type of 'toleration' poses no problem whatsoever. Compounding falsehood with more falsehood does not alter the equation of kufr. The quotient remains static. That is, it remains kufr. Kufr in whatever hue is kufr – treason against Allah Rabbul Izzat.

On the contrary, the cardinal article of 'toleration' – that is, tolerating the shirk, kufr and atheism of the false ideologies – is itself kufr according to the Qur'aan which commands that the kuffaar be informed in unambiguous terms that their ideology is false and evil. *"And remember when Ibraaheem said to his father, Aazar: 'What, do you take idols as gods? Verily, I see you and your people (dwelling) in manifest deviation.'"* – Surah Al-Anaam, Aayat 74

Describing the kind of 'dialogue' Nabi Ibraaheem (alayhis salaam) conducted with his kuffaar nation, the Qur'aan-e-Hakeem states: *"(Ibraaheem) said: 'O my nation! Verily, I dissociate from the things which you associate (as partners with Allah). Verily, I turn my face resolutely unto Him Who has created the heavens and the earth, and I am not among the mushrikeen. His people disputed with him (trying to convince him of the correctness of their shirk). He said: 'What, do you dispute with me regarding Allah whilst He has guided*

me? I am not scared of the (idols) which you associate with Him, except whatever my Rabb desires.”

(Surah Al-Anaam, Aayats 78 – 80)

The only dialogue which the Qur’aan countenances with non-Muslims is straightforward, unadulterated *Tableegh* inviting them to accept *Tauheed and Islam* without tolerating any exposition of the kufr and shirk which they present. The type of ‘toleration’ of kufr, shirk and atheism which Muslim participants have to incumbently endure in silence is haraam and tantamount to kufr.

A dialogue which requires suppression of the *Haqq* and silent condonation of kufr and shirk which are vigorously promoted in the presence of the molvi/sheikh participant, who by his silence tacitly concedes the inter-faith doctrine of the ‘equality of all religions’ and that Islam is not the absolute truth, is *mal-oon and maghdoob alayh* – Allah’s Curse and Wrath are on such a dialogue.

While the inter-faith doctrine of equality of religions and its cardinal article of faith, namely, ‘tolerance’, dictate that kufr and shirk may not be contested and refuted, the Qur’aan commands: “(O Muhammad!) Follow what has been revealed to you from your Rabb. There is no god but He (Allah), and ignore (the dialogue of) the Mushrikeen.”

(Surah Al-Anaam, Aayat 106)

To qualify for participation on the Inter-faith stage, the Muslim participants are required to adhere to the doctrines and articles of faith of this shaitaani ideology. In rejection of this type of dialogue which allows kufr and shirk a platform of propagation, the Qur’aan states: “Allah has cursed them (the Nasaara). They take their

priests and their saints as gods besides Allah, and (they also take as god), the Maseeh, Son of Maryam. And, they were not commanded except that they worship One God. There is no god but He. He is pure and high above the things they associate (with Him)."

(Surah At-Taubah, Aayats 30 -31)

The Muballigh is required by the Qur'aan to deliver the Message of *Tauheed* with clarity and without being instrumental in the promotion of any kufr ideology such as inter-faith concepts. If the kuffaar are not prepared to have 'dialogue' with the Muballigh on only such terms which the Qur'aan condones, he is required to terminate the attempt to call them to the Path. Thus the Qur'aan commands: *"If they turn away, then verily, upon you is only the (delivery) of the Clear Message."* (An-Nahl)

THE PROCESS OF DILUTION

Iblees is a cunning enemy who employs extremely subtle methods to achieve his pernicious aims and objectives. He rarely makes frontal assaults. He succeeds in ensnaring people gradually by imperceptible degrees. In the western era of colonial domination, Shaitaan's biggest success against Islam was the alienation of the vast masses of the Ummah without them even realizing that their Imaan has been effaced. They are born Muslims, performing occasional Salaat, fasting during Ramadhaan, performing Hajj and believing themselves to be Muslims, while their Imaan has long ago been extinguished in their hearts in consequence of subscribing to convoluted ideas of Islam's fundamental doctrines and practices.

This fearful state of 'Islamicized' kufr is the inheritance gained by Muslims from western educational institutions. The most outstanding and brutal specimens of this successful *Talbeesul Iblees* plot are the 'Muslim' rulers of all Muslim lands. Barring Saudi Arabia which is governed by Fussaaq and Fujjaar, all other Muslim countries, with zero exception, are under kuffaar rule and hegemony.

The rulers have Muslim names and profess Islam to be their religion. But every kufr legislation is justified in the name of Islam. The Shariah has been in entirety eliminated from governmental spheres, and western-style kuffaar constitutions and laws have been supplanted in its place. As such, all these rulers come within the full glare of the Qur'aanic declaration of kufr: "*They who do not govern according to that (Shariah) which Allah has revealed, verily, they are the kaafiroon.*" The Qur'aan places the seal of kufr on all the rulers and governments of Muslim states.

Iblees had achieved this victory with his plot of dilution. The Imaani inhibition to kufr was gradually and incrementally eliminated by a process of dilution. The indoctrination of the liberal attitudes of western education did not focus on outright criticism of Islam's tenets which are abhorrent to the foes of Islam. Muslims were alienated from their Islamic culture and Imaani bearings by western education which spawns liberalism and free-thinking to the level of kufr.

In the course of western education, Islamic beliefs and practices were subtly distorted with dimensions of kufr by means of liberal and *baatil* interpretation. A Muslim child exposed to almost two decades of western

indoctrination of liberalism emerges from these institutions with his Imaan extinguished and his Akhlaaq (morals) thoroughly corrupted.

Western education was employed by Iblees to dilute Islam and to desensitize the inhibitions and attitudes of Imaan with which Muslims are born and which are fortified by way of Deeni *ta'leem* and *tarbiyat*.

Once the colonialists had installed the *Munaafiq* products of their institutions in government positions, the pace of diluting Islam was accelerated.

Measures such as Muslim Personal Law, Inter-Faith seminars, and 'Shariah-Compliant' *riba* banks, *haram* 'halaal' authorities, all constitute important cogs in the *Talbeesul Iblees* conspiracy to eliminate Islam. In this satanic plot, Islam is not overtly denounced and rejected. Large-scale sophistry is employed to achieve the objectives of the plot of Iblees. Flowery terminology praising selectively certain aspects of Islam, and baseless interpretation to make the tenets of Islam conform to the norms and concepts of the western *kuffaar* are the satanic tools which mutilate Islam, thus producing a thoroughly *kufr* ideology, but retaining the name of Islam and Islamic nomenclature for the innovated *kufr* accretions.

Inter-Faith is a vital requisite in Shaitaan's plot to destroy Islam. Shallow-minded and short-sighted Muslims are roped into the self-destructive conspiracy embellished with the baits of 'tolerance', 'co-existence', 'friendship', 'love', 'respect', 'mercy' and 'compassion' – all of which are Islamic ideals which are integral attributes of Islamic moral character emphasized by the Qur'aan and Sunnah, but which have *kufr* implications in the Inter-Faith ideology.

These virtues have different meanings in the Inter-Faith religion. The objective of Inter-Faith sophistry is the total assimilation of Muslims into a liberal culture bereft of *Tauheed*, Islamic morality and Islamic exclusivity. Integration at all levels is the eventual consequence of the Inter-Faith religion which rejects Islam as being the Absolute Truth imperative for everlasting salvation in the Hereafter.

When kufr and shirk are repeatedly dinned into the ears of the Muslim audiences at Inter-Faith seminars, and when their molvis and sheikhs are constrained to sit in silence and participate in the joint propagation of all religions and ideologies, the hearts will naturally become desensitized. The abhorrence for kufr and shirk will gradually vanish from the hearts of such Muslims. They will ultimately be firmly gripped in Shaitaan's poisonous tentacles portrayed as tolerance, co-existence, love, respect, etc.

Precisely for guarding against the subtle and gradually incremental disease of acclimatization and desensitization spawned by dilution of the uncompromising doctrine of *Tauheed*, did Rasulullah (sallallahu alayhi wasallam) vehemently forbid a man like Hadhrat Umar (radhiyallahu anhu) from studying the Tauraah which at that time contained a considerable treasure of revealed Truth. It is thus haraam for Muslims to attend inter-faith seminars to listen to the joint-propagation of kufr and Islam from the same platform without the muballigh being allowed to criticize and refute the kufr, shirk and atheism which are propagated by their respective missionaries.

Warning Muslims against any inclination towards any kaafir ideology or religion, the Qur'aan states: "*O People of Imaan! If you follow the kuffaar, they will (eventually) turn you on your heels (in irtidaad). Then you will become the losers. But, Allah is your Friend, and He is the Best of helpers.*"

The Qur'aan repeatedly commands proclamation of Islam as the only Truth. It repeatedly asserts the falsehood of every other religion and ideology. It does not offer the slightest vestige of accommodation or tolerance for the beliefs and doctrines of religions besides Islam. On what valid Islamic basis dare the miscreant inter-faith molvis facilitate the promotion of kufr, shirk and atheism under the ruse of propagating Islam?

By which stretch of Islamic logic do these misguided deviants introduce the ignorant and unwary Muslim masses to expose their Imaan to the danger of kufr by attentively ingesting and digesting the kufr dinned into their ears at these haraam seminars? On what grounds tenable in the Shariah, do these inter-faith molvis and sheikhs justify the devastation of the moral character (Akhlaaq) of Muslim men and women who are invited to freely and promiscuously mix with men and women with corrupt morals of a variety of hues?

Undoubtedly, Rasulullah's fears for his Ummah are materializing in our time:

"Verily, I fear for my Ummah the Aimmah-e-Mudhilleen."

They are the likes of the inter-faith molvis and sheikhs who introduce Muslims to kufr, shirk and immorality.

RASULULLAH'S METHOD OF TABLEEGH

The Deen of Islam was revealed to Rasulullah (sallallahu alayhi wasallam). Who was sent to mankind to be the perfect Exemplar for all creation in every facet of life. *Tableegh* of Islam was his primary mission. His method of *Tableegh* was adopted by the Sahaabah and the Ummah thereafter.

Rasulullah (sallallahu alayhi wasallam) and the Sahaabah had dialogue with non-Muslims. But their dialogue was never inter-faith discussions and negotiations where kufr and shirk were entertained as valid ideologies worthy to listen to. The dialogue of Rasulullah (sallallahu alayhi wasallam) was pure presentation of *Tauheed* and the invitation to accept Islam.

The following is Rasulullah's letter of 'dialogue' with Najaashi, the emperor of Abyssinia:

"In the Name of Allah, the Beneficent, the Most Merciful. This letter is from Muhammad, the Messenger of Allah to Najaashi, the emperor of Habshah. Salaam on him who follows guidance, believes in Allah and His Rasool, and testifies that there is no deity worthy of worship, but Allah, The One, Who has no partner unto Him, Who did not take a wife nor a son, and verily, Muhammad is His slave and His Messenger. I invite you with the invitation of Allah, for verily, I am His Messenger, therefore accept Islam and you will be in safety. (And the invitation of Allah is (the Qur'aanic verse): "*Say (O Muhammad!), O People of the Book! Come towards a Kalimah which is common between us*

and you, namely, that we should worship none but Allah, nor should we associate any partners with Him, nor should some of us take others as gods besides Allah. If they turn away (rejecting this Kalimah) then say (to them): 'Be you witnesses that verily we are Muslimoon.' " (Aal-e-Imraan, Aayat 64) If you reject (this Kalimah Tauheed), then the sin (of kufr and shirk) of the Nasaara of your nation will be on you."

This was Rasulullah's letter to the successor of the first Najaashi who had embraced Islam at the hands of Hadhrat Ja'far (radhiyallahu anhu).

The following is the letter which Rasulullah (sallallahu alayhi wasallam) wrote to the first emperor of Abyssinia, Najaashi Asham:

"In the Name of Allah, The Beneficent, The Most Merciful. From Muhammad, the Messenger of Allah to Najaashi Asham, the king of Habshah. Peace be on you. Verily, I praise Allah to you, Who is the Holy King, Mu'min, Muhaimin. And, I bear witness that verily, Isaa, Roohullah is His word which He bestowed to Maryam, the pure and chaste one. She then bore Isaa. Thus He created him (Isaa) from His Rooh (Command) and created him just as He had created Aadam with His Hand (Power). Verily, I invite you to Allah, The One Who has no partner. (And I call you) to His obedience and that you obey me, so that you believe in me and whatever I have brought. Verily, I am the Messenger of Allah. I have sent to you Ja'far, the son of my uncle and with him a group of the Muslimeen. When they reach you, grant them asylum and shun oppression. Verily, I call you and your armies to Allah Azza Wa Jal. Verily, I have delivered (the Message) to you, and I have admonished

you. Therefore accept my admonition. And, peace on him who obeys the guidance (of Islam). ”

The unadulterated *Haqq of Tauheed* in this dialogue of *Tableegh* is remarkable in its presentation. Devoid of the slightest vestige of sophistry, flattery, diplomacy and ambiguity, Rasulullah’s *Da’wat* forcefully proclaims the Message of Islam. The misconceptions and falsehood of the Christian doctrine of godhood are stated with clarity in this dialogue of *Tableegh*.

It is incumbent on the muballigheen to adopt and follow this method of Rasulullah (sallallahu alayhi wasallam). Only the Message of Islam has to be imparted and disseminated. A dialogue which requires an opportunity for presentation of kufr, shirk and atheism cannot be accommodated. If a condition of the dialogue is the presentation of kufr and shirk along with Islam, then it is Waajib to adopt the Qur’aan’s command: “*And, turn away from the mushrikeen.*” The methodology of Nabi Ibraaheem (alayhis salaam) explained in the Qur’aan has to be adopted.

His methodology was the way of Rasulullah (sallallahu alayhi wasallam) and of all the Ambiya (alayhimus salaam). Their methodology of *Da’wat and Tableegh* provided no scope whatever for the presentation of *baatil* as a precondition for listening to the *Tableegh of Tauheed*.

The *Da’wat and Tableegh* methodology of the Sahaabah has been explained with a few random episodes extracted from a volume of numerous such anecdotes. They adopted a unified method of *Da’wat* whether the Sahaabi was an envoy sent to an alien king or a prisoner in the captivity of a kaafir king. The

Tableegh was straightforward, crisp, vociferous and it vehemently presented *Tauheed* in its unadulterated form without affording the kuffaar the slightest opportunity to propagate their kufr in their (the Sahaabas') presence.

They had no ear for listening to kufr and shirk. Inter-faith kufr propagation was never permitted by Rasulullah (sallallahu alayhi wasallam) nor the Sahaabah. In the annals of Islam there is not a single precedent of inter-faith dialogue. The dialogue was strictly a presentation of *Tauheed* and Islam.

An example of Rasulullah's methodology in this regard, can be appreciated from the following letter of *Da'wat*, which he wrote to the Persian emperor.

"In the Name of Allah, The Beneficent, The Most Merciful. From Muhammad, the Messenger of Allah to Kisra, the emperor. Peace on him who follows guidance, who believes in Allah and His Messenger and who testifies that there is no god but Allah the One Who has no partner, and that verily, Muhammad is His slave and messenger. I invite you with the Invitation of Allah. Verily, I am Allah's Messenger to entire mankind so that I warn those who are alive and the decree will be established over the kaafireen. If you submit (to Islam), you will be safe. And, if you reject, the sin of the Majoos will be on you."

This was the standard and uniform format of Rasulullah's *Tableegh*. It was uncompromising in the presentation of Islam. Never was there the slightest attempt to adopt a compromising policy for the sake of offering Islam to the kuffaar. And, this methodology was always the procedure from the very inception, at a time when Muslims were not a dominant political force. It was

an era of 'Islamophobia'. But for dispelling 'Islamophobia', the Truth of *Tauheed* was not compromised and diluted for the sake of presenting an 'Islam' palatable to the kuffaar, and for condoning the propagation of kufr and shirk. Inter-faith exercises are organized for precisely this objective.

HADHRAT DAHYA ADDRESSING THE ROMAN EMPEROR

Rasulullah (sallallahu alayhi wasallam) despatched Hadhrat Dahya (radhiyallahu anhu) to deliver his letter of *Da'wat* to the Christian emperor, Heracleus. In the royal court, before handing over Rasulullah's letter, Hadhrat Dahya (radhiyallahu anhu) addressed the emperor as follows:

“O Kaisar of Rome! The one who has sent me as an emissary to you is infinitely superior to you. The Holy Being Who has made him the Nabi is the Highest and the Most Elevated. Therefore, whatever I shall say, listen to it with humility and respond with sincerity. If you do not listen with humility, you will not properly understand what is being said, and if there is no sincerity in the response, then it will be unjust.”

Heracleus: “Proceed.”

Dahya: “You are aware that Hadhrat Isaa Bin Maryam (alayhis salaam) used to perform Salaat.”

Heracleus: “Undoubtedly, he used to perform Salaat.”

Dahya: “I call you towards That Pure Being for Whom Hadhrat Maseeh used to perform Salaat, and for Whom he used to prostrate his forehead; Who had created Hadhrat Maseeh in the womb of his mother; Who had created the heavens and the earth. I call you towards that

Umami Nabi whose arrival Hadhrat Musaa and then Hadhrat Isaa predicted. You have adequate knowledge and awareness of this. If you accept this invitation, then you will acquire both this world and the Hereafter otherwise you will lose the Hereafter. In this world others will become your partners. With certainty, know that your Creator crushes the rejecters and snatches away His bounties.”

AMR DHAMARI’S DIALOGUE WITH NAJAASHI

Rasulullah (sallallahu alayhi wasallam) entrusted his letter of *Da’wat* to his Sahaabi, Hadhrat Amr Bin Umayyah Dhamari (radhiyallahu anhu) to deliver to Najaashi, the king of Abyssinia. Prior to handing over the letter, Hadhrat Dhamari (radhiyallahu anhu) addressed the king as follows:

“O Asham! (*This was the name of the king*) I have something of importance to convey to you. It is hoped that you will listen with attention. We have trust and confidence in you. Whenever we had hoped for kindness from you, you had bestowed it to us. We had no fear under your wing of asylum. The Injeel whose authenticity you believe in is a just witness between you and us. Its testimony cannot be rejected. It is such a judge who does not exceed the limits in his judgement of fairness and impartiality. If you refuse to accept this *Da’wat* (of Islam), then with regard to this Umami Nabi (Muhammad – sallallahu alayhi wasallam), you will be like the Yahud in regard to Isaa (alayhis salaam).”

There was no preliminary inter-faith dialogue despite the political asylum which the Christian king had granted the Muslims. The favours and kindness of the Christian emperor did not induce the slightest dilution in the presentation of *Tauheed* and the proclamation of Islam as the *only and the absolute* Truth.

It was made abundantly clear by all the Muballigheen of Rasulullah (sallallahu alayhi wasallam), from the very inception, that the religions of the Nasaara and Yahud were false.

HADHRAT HAATIB'S DIALOGUE WITH MUQAUQIS

Rasulullah (sallallahu alayhi wasallam) appointed Hadhrat Haatib Bin Abi Balta-ah (radhiyallahu anhu) as the emissary to deliver his letter to Muqauqis, the Christian king of Egypt. Hadhrat Haatib (radhiyallahu anhu) addressed the king as follows:

“You are aware that in bygone times there was a man who had ruled this land (of Egypt) and he had claimed to be God Almighty. Allah Ta’ala had apprehended and destroyed him with His punishment. You should derive lesson from that episode. It should not be that others derive lesson from your fate (i.e. if you are destroyed by Allah’s punishment). There is a religion which is infinitely superior to your religion, and that is Islam. Regarding this religion, Allah, The Mighty and The Great, has promised that it will prevail and dominate over all religions. This Nabi has been raised and he has invited people to accept this religion. In this matter the Quraish are the hardest; the Yahood the worst enemies, and the Nasaara the closest. I swear by Allah! The glad tidings of

Musaa (alayhis salaam) pertaining to Isaa (alayhis salaam) are just as the glad tidings of Isaa (alayhis salaam) pertaining to Muhammad (sallallahu alayhi wasallam). There is no difference between the two. Our calling you to the Qur'aan is like you are calling the people of the Tauraah to the Injeel. A nation which finds a Nabi is the nation of that Nabi. It is incumbent on them to follow that Nabi. O king, you are among those who are in the era of this Nabi (Muhammad). We do not prevent you from the Deen of Maseeh (Isaa). We command you to follow Hadhrat Maseeh (alayhis salaam).”

The emissaries of Rasulullah (sallallahu alayhi wasallam) would similarly address the non-Muslim kings to whom they were sent with the Message of Islam. Never was there any inter-faith dialogue. The dialogue was confined to the presentation of Islam.

VIOLATION OF HIJAAB

A conspicuous evil accompanying the inter-faith seminar is the fitnah of participation by women. Muslim women in their attire of adornment emerge from their homes in total violation of the Qur'aanic prohibition. Every rule of Hijaab imposed on them by the Shariah is cast overboard.

Whereas the Qur'aan and Sunnah order them to remain indoors, they emerge shamelessly to sit among the males – Muslims and kuffaar – in mixed gatherings to listen to the propagation of kufr, shirk and atheism. On what basis do these miscreant molvis justify such flagrant violation of Hijaab to participate in a kufr inter-faith seminar is indeed a mystery.

The Shariah's ban on the emergence of females, their participation in public affairs, their mingling with kuffaar and even Muslim males, and their emergence to attend the Musjid for the fardh Salaat, is too well known to require a detailed explanation of the prohibition.

When Muslim women are not permitted to come to Musjid for even the Fardh Salaat, despite being enshrouded from head to feet with unattractive garments, by what stretch of logic will it be permissible for them to participate and mingle with men in a public hall, while dressed and adorned in fine, attractive garments and perfumed, to sully their morality and contaminate their Imaan by ingesting and digesting the haraam inter-faith seminar messages of kufr, shirk and atheism? Truly, the brains of the inter-faith molvis and sheikhs have become deranged.

Stupid molvis who have betrayed their Deen and Allah Ta'ala argue that since Muslim women do expose themselves in public nowadays, the added act of 'zina' by attending the hall of the kuffaar is tolerable or even lawful. This is the mentality arising from minds deranged by crass nafsaniyat. Indulgence in one sin never justifies the commission of another sin. There is no such principle in the Shariah. Female appearance in one domain of the public is not permission for the evil molvi to invite Muslim women to indulge in 'zina' of different categories in a public hall where men of a variety of kufr and fisq persuasions lurk.

Preponderance of evil desensitizes people. The abhorrence of the transgression departs from the heart, and the sins are accepted with complacency. Then one sin is justified with another sin. This is precisely the

warped logic displayed by molvis and sheikhs whose intelligence has become deranged in consequence of their baseless interpretation and distortion of the Laws of the Shariah, which they perpetrate to seek fulfilment of their ulterior nafsani and mundane motives. Hence, while they are aware that women are not allowed to attend the Musajid even when they are dressed in proper Islamic attire suitable for Salaat, they are able to condone women's participation in the lewd mixed gatherings which feature at inter-faith seminars open to the public.

When even molvis and sheikhs have become incapable of understanding and distinguishing between such simple issues, what hope can be held for ignorant laymen who are enslaved to their emotional desires, seeking to gratify their every evil desire? We are undoubtedly in the era about which Rasulullah (sallallahu alayhi wasallam) predicted that the molvis and sheikhs will be the vilest and most corrupt specimens of creation under the sky. They will churn out fitnah, and their fitnah will ultimately destroy them in this world and in the Akhirah.

Sounding a dire warning to the Ulama-e-Soo' who mutilate Allah's Deen and who mislead the masses into Jahannum, Hadhrat Junaid Baghdaadi (rahmatullah alayh) said: *"Whoever searches for honour (name and fame) with baatil (falsehood), Allah will humiliate him with the Haqq."*

Muslim preachers (molvis and sheikhs) who are over-zealous to participate in Inter-Faith kufr seminars, display reckless disregard for the Law of Hijaab. They behave as if Hijaab has been abrogated or has no applicability in this era. Their Imaani inhibition for

promiscuous intermingling has been completely effaced in consequence of their free association with females, hence they fail to discern any violation of the Shariah being committed when Muslim women emerge in droves from their homes to sit alongside kuffaar males in public halls listening to the propagation of kufr and shirk.

They pretend that the fourteen century ban on women attending the Musjid for even the Fardh Salaat has been cancelled. They flagrantly ignore the Qur'aan which commands women: *“And remain (glued) inside your homes, and make not a display (of yourselves) like the exhibition of Jaahiliyyah.”*

They acquit themselves in a manner to convey the idea that Hijaab is no longer a practice to be observed by women. They spuriously and stupidly argue that the Qur'aan's ban on female emergence from the home has been abrogated by female's prowling around in the hypermarkets and the streets. Since women wander around freely on the streets, the treacherous molvis and sheikhs argue that they may intermingle with kuffaar males in public halls to listen to the propagation of kufr and shirk. They have indeed descended to an ebb far below the dregs of immorality and even kufr.

The crave for aggrandizement which they believe the public platforms of the kufr Inter-Faith religion offers them has blinded whatever little Imaani perception they had. Hence, without any qualms and with naked shamelessness they can preach in a joint kufr-shirk propagation while Muslim females intermingle with men in front of them after having been encouraged to cast aside the Qur'aan's prohibition.

Participation in Inter-Faith seminars, in addition to the propagation of kufr and shirk, brings in its wake evil practical deeds, among which is the total violation of Hijaab. However, when the Imaan in the heart has become corrupted, the natural and inherent inhibition and perception of Imaan are effaced.

INTER-FAITH WORSHIP

A direct consequence of the dilutionary effect of participation in Inter-Faith ventures is the flagrant kufr act of inter-faith worship. We have explained in this discussion that *Talbeesul Iblees* is extremely subtle. Most people, including molvis and sheikhs, are unable to detect the gradual desensitization of their Imaan. As a result of association with the inter-faithers at their seminars, the Muslim's natural Imaani inhibition to everything related to kufr and shirk is not only diluted. In fact, it is extinguished.

When this natural Imaani inhibition has been effaced, then even a Muslim who happens to be a molvi or a sheikh unhesitatingly joins in inter-faith worship sessions. His brains and his 'Imaan' lack the ability to understand the repugnance and the sheer kufr of worshipping in a church or temple in collusion with the priests of other religions.

Every Muslim knows or should know that all relics, symbols and representations of kufr, shirk and idolatry are most abhorrent to Allah Ta'ala. As such, Muslims are not supposed to have the slightest affinity or relationship with the symbols representing kufr, shirk and idolatry.

Nabi Isaa (alayhis salaam) will descend to earth to specifically destroy all crosses. Wearing a cross even as a joke, is an act of kufr which requires renewal of Imaan. But, due to the Inter-Faith curse, we find molvis sitting in a church directly under a huge cross, worshipping collectively with the priests of kufr and shirk. This is the degree of assimilation and defacement of Imaan which Inter-Faith dialogue culminates in.

How is it conceivable for a Muslim, and that too, a Maulana, to permit his body and soul to be present in a venue which is *mal-oon* and *mabghoodh*? How should we interpret the act of a Molvi who joins in an inter-faith worshipping session inside a church when we know that the people of baatil worship deities which are *mal-oon* and *mabghoodh*?

Inter-Faith participation paralyzes and deadens Imaan to the extent that the molvi, instead of suffering pang upon pang of remorse for his evil worshipping session, will justify his participation. Instead of *Istighfaar* and renewal of Imaan, he will present a host of nafsani, lopsided and baseless arguments to justify participation in a kufr and shirk worshipping exercise inside an abode of *la'nat* and *ghadhab*.

It is essential to understand that the ultimate and the disastrous consequence of participation in Inter-Faith religion is the effacement of Imaan. This is the ultimate goal of Shaitaan in his Inter-Faith plot.

DIALOGUE WITH NON-MUSLIMS

Religious dialogue with non-Muslims is permissible only within the meaning of *Da'wat* and *Tableegh*. The

meaning of *Tableegh* is the presentation of Islam to non-Muslims. Tableegh precludes joint-propagation of a variety of religions including Islam from the same platform.

Muslims believe sincerely that only Islam is the Absolute Truth and the sole repository of salvation. Furthermore, it is the teaching of the Qur'aan that every religion besides Islam is false. It is therefore not permissible for Muslims to sit silently in a gathering where kufr, shirk and atheism are propagated, and for the muballigh to conduct himself as if all the varieties of falsehood which are being propagated are also the truth like Islam.

If non-Muslims wish to be educated about Islam or to ascertain the truth or to divest themselves of misunderstandings, it will be permissible for knowledgeable Muslims to address them. But such dialogue will not be an inter-faith venture. The agenda of the meeting will be clearly defined and specified to be exclusively a presentation of Islam.

At any such gathering, it will be incumbent for the muballigh to observe the Hijaab rules of the Shariah. He may not address a mixed gathering of men and women without an intervening screen. He should explain the requisites of Hijaab to the non-Muslims who wish to be addressed on Islam. Should they be unprepared to observe the rules, there is then no need for the muballigh to contravene the Shariah's rules for the sake of addressing the non-Muslim gathering.

The obligation is merely to deliver the Message of Islam to them, and in so doing, it is not permissible to commit haraam acts. The methodology of Rasulullah

(sallallahu alayhi wasallam) and the Sahaabah should be adopted. By this we are not suggesting that the muballigh in this era should speak about Jizyah and Jihad.

Jizyah and Jihad are acts for the Islamic State. Unfortunately there is no Islamic State existing today. Nevertheless, the Absolute Truth of Islam may not be compromised or watered down for the sake of baiting a receptive audience. While the muballigh cannot speak about Jizyah and Jihad, he can and he must speak only the Haqq. He has to incumbently apprise them of the falsity of all religions besides Islam.

The muballigh may not adopt a liberal attitude to convey the impression that there is scope in Islam for accommodating other creeds or the corrupt doctrines of the Ahl-e-Kitaab. The meeting point is only on one ground – pure, unadulterated Tableegh. And, Tableegh is to present Islam to non-Muslims without listening to the propagation of falsehood which is the fundamental basis of the Inter-Faith ideology.

Doubts which others have regarding Islam should be answered. Information about Islam should be provided to non-Muslims. But this should be within the confines of Tableegh which is an independent activity unassociated with any joint propagation venture where all varieties of kufr and shirk are also propagated. Islam is not a partner in any such misguided satanic venture.

If the need arises, debates are also permissible. But a debate should not be confused with inter-faith seminars where all ideologies have equal status, and where falsehood may not be refuted since the fundamental premise on which inter-faith pivots is that ‘all religions

have equal legitimacy'. But this is manifestly false and vigorously refuted by Islam.

THE INTER-FAITH PRINCIPLE OF TOLERANCE

“They (the mushrikeen) please you with their mouths whilst their hearts deny (you), And most of them are Faasiqoon.” (At-Taubah, Aayat 8)

***“O People of Imaan! If you follow those who are kuffaar, they will turn you on to your heels (making you murtadds). Then you will become the losers.”
(Aal-e-Imraan, Aayat 149)***

***“Verily hatred (for you) has poured from their mouths. (But) what their breasts conceal (by way of animosity for you) is worse. Verily, We have explained for you the Signs, if indeed you are able to understand their plots.”
(Aal-e-Imraan, Aayat 118)***

One of the cardinal principles of the Inter-Faith movement is ‘tolerance’. Tolerance in the Inter-Faith ideology has a specific meaning. It means to refrain from refuting or denying other religions and ideologies. The Muslim is required to abstain from proclaiming the falsehood of trinity, idolatry, kufr, shirk and all the evil practices concomitant with false religions.

While Islam teaches the broader meaning of tolerance, which is abstention from hostility, treachery, unkindness, etc., it totally rejects abstention from propagation of the *Haqq* (the Truth of Islam). A necessary corollary of such propagation (Tableegh) is to state that Islam is the only repository of Truth and Salvation; that all other religions

are false; that the Qur'aan is the only extant Absolute Truth; that minus Islam there will be everlasting damnation in the Hereafter.

The principle of 'tolerance' preached by the Inter-Faithers is devoid of reality. It is a cosmetic platitude to advertise the conspiracy at seminars and in writings. It is in this background that the following recent incident should be viewed:

“OUTCRY OVER MOSQUE PLAN

Cologne – A plan by Turks to build a large mosque In Cologne, home to one of Christianity's most imposing cathedrals, has sparked strong criticism in the once peaceful world of inter-religious dialogue in Germany. The Cologne mosque project has come to symbolise the tensions that arise as Germany recognises that Islam – brought here in the 1960's by Turkish 'guest workers' – is now here to stay.”

(The Star, 5 July, 2007)

The manifestation of Islam is adequate umbrage for the Inter-Faith protagonists among the Nasaara and Yahood to relegate their principle of 'tolerance' into oblivion. The thin veneer of their 'tolerance' quickly peels off when it is perceived that Islam is asserting itself.

THE KUFR EFFECT OF INTER-FAITH

Cairo – Egypt's official religious adviser, Grand Mufti Ali Gomaa, has ruled that Muslims are free to change their faith as it is a matter between an individual and God – a move which could have far-reaching implications for Egypt's Christians. “The

abandoning of one's religion is a sin punishable by God. If the case is merely rejecting faith, there is no worldly punishment," he said."

(The Star, 25 July, 2007)

Since the time of Rasulullah (sallallahu alayhi wasallam), *irtidaad* (a Muslim's renunciation of Islam), was treason punishable with death. If after three days the *murtadd* (renegade) refuses to repent and re-enter the fold of Islam, the Islamic state is obliged to execute him. This is a unanimous Ruling of all Math-habs. Yet the misguided 'mufti' of kufr deemed it appropriate to believe that he has the authority to annul the Immutable Decree of Allah Azza Wa Jal.

The ruling of the jaahil 'mufti' is the effect of consorting with Inter-Faith cohorts and acquiescing to the demands of the renegade Egyptian government which has no ties with Islam other than its officials bearing Muslim names which they have inherited by birth.

While Islam tolerates with kindness and hospitality non-Muslims, it has no tolerance for *murtaddeen* who are the worst treasonists according to Islam. The *murtadd* is executed by the Islamic state, not by private individuals, and his estate is confiscated.

By imperceptible degrees, the shaitaani inter-faith plot erodes Imaan and substitutes it with kufr which the *murtaddeen* are unable to discern. The discernment will however dawn on them at the time of Maut when it is too late for repentance and redemption.

INTER-FAITH – A SUBTLE PLOT OF SHAITAAN

“Verily, Shaitaan is for you a declared enemy,”

“Verily, Shaitaan is your enemy. Therefore, regard him as an enemy.” (Qur’aan)

Shaitaan is man’s, especially the Muslim’s, sworn and avowed enemy. The Qur’aan Majeed instructs the Mu’mineen to be ever vigilant of the plots and traps of Shaitaan. His *Talbees* (snares of deception) are extremely subtle and dangerous. He approaches pious men and men of the Deen via ostensibly ‘deeni’ channels in his plot to ruin the *Akhlaaq* (moral character) and plunder the Imaan of the Mu’mineen.

On the occasion of his expulsion from Jannat, he vowed: *“(O Allah!) Since You have caused me to go astray, I shall most certainly wait in ambush for them (the Mu’mineen) along Your Straight Path. Then I shall attack them from in front of them, from their rear, from their right side and from their left side. And, You will not find most of them grateful.”*

(Al-A’raaf, Aayats 16 and 17)

Again declaring his snares of *Talbees*, Shaitaan vowed:

“Most certainly, I shall adorn things for them on earth and mislead them.” (Al-Hijr, Aayat 39)

“I shall most certainly gain control over his (Aadam’s) progeny except for a few.” (Bani Israaeel, Aayat 62)

Shaitaan plods on tirelessly in the pursuance of his grand conspiracy of wrecking and eliminating the Imaan of the Mu’mineen. The Inter-Faith movement is one such plot devised by Shaitaan.

It is not claimed that the variety of anti-Islam, i.e., measures formulated by different human agencies are the

products of a central headquarters manned by the Yahood and Nasaara. In fact, many people – Yahood, Nasaara and born Muslims – involved in the grand satanic conspiracy are motivated by good intentions and ideals of altruism just as the Raahib, Barseesah motivated by a sincere intention had assumed the responsibility of caring for the girl. But he fell into the trap of Shaitaan without ever having dreamt of the calamity of kufr which would be his ultimate fate.

While there is no central human headquarters for formulating the many plots to eliminate Imaan and Islam, Shaitaan is the chief plotter and he operates from his headquarters. To give effect to his plot, he has co-opted numerous human beings, both Muslims and kuffaar. The Hadith mentions *shayaateen (devils) in human bodies*. They are the agents of Shaitaan proper, viz., Iblees, whether they facilitate his schemes knowingly or unknowingly, intentionally or unintentionally.

Among the Muslims, he has enlisted numerous molvis, sheikhs and imaams of this era to assist him and to promote his pernicious schemes. While some of these learned men have sincere motives, they are of shallow minds, have a smattering of Deeni knowledge, and they are sorely lacking in *Firaasat*, *Roohaaniyat* and *Hikmat*. They thus are the ideal candidates for Shaitaan to harness into his evil schemes.

Thus, we find different human departments working independently, each one unravelling a scheme with an altruistic ideal, but little understanding that the plot of Shaitaan is being facilitated. They all are cogs in the satanic machinery working for the destruction of Islam.

Shaitaan, the Chief conspirator heads the variety of operations in different spheres in a multi-faceted onslaught on Islam and the Ummah. Among the many measures of this plot are the Inter-Faith movement, the Muslim Personal Law device, the Shariah Boards of the riba capitalist banks, the 'halaal authorities' churning out 'halaal' certificates to market haraam foodstuff, 'Islamic' faculties of the western universities, 'Muslim' gay societies. 'Northern Alliances' in different forms, Kuffaar sport, and many other evils manufactured to dilute, erode and ultimately eliminate Islam.

Each satanic measure operates independently, but the cumulative effect of the plot of Shaitaan is the destruction of Islamic morals and the production of kufr to ruin Imaan. Shaitaan has achieved total success in so far as the rulers, kings and governments of Muslim countries are concerned. His success over Muslims attending western educational institutions is phenomenal. Westernization with its libertine cult is Shaitaan's most powerful weapon. And, from this libertine cult the Inter-Faith movement is the most direct assault on Imaan. The short-sightedness of molvis and sheikhs who participate in this movement is truly lamentable. May Allah Ta'ala save this Ummah from the onslaught of kufr which has engulfed Muslims in every part of the earth.

THE QUR'AAN REFUTES INTER-FAITH

“Never will the Yahood and Nasaara be pleased with you as long as you do not follow their religion. Say: Verily, the guidance of Allah is the only Guidance. And if you should follow their vain desires after Ilm (of

Wahi) has come to you, then there will be neither friend nor helper for you.”

(Al-Baqarah, Aayat 120)

“They who commit kufr with it (Allah’s Kitaab), indeed they are the losers.”

(Al-Baqarah, Aayat 121)

“Thus, if they believe in that in which you (Mu’mineen) believe, then verily they have attained guidance. And, if they turn (their backs on this guidance), then verily they are in rebellion.”

(Al-Baqarah, Aayat 137)

“Do not become from among those who reject our Aayaat, for then you will be among the losers.”

(Yunus, Aayat 95)

“Say: ‘O People! If you are in any doubt regarding my Deen (Islam), then (know) that I do not worship besides Allah the things you worship, but I worship Allah, The One Who causes death to you, and I have been commanded to be among the Mu’mineen.”

(Yunus, Aayat 104)

“Say: ‘O People! Verily, the Truth (of Islam) has come to you from your Rabb. Whoever derives guidance, verily he has adopted guidance for his own benefit. He who goes astray, verily (the liability of the) deviation is on himself. And, I am not a guard over you. Follow what has been revealed to you, and have sabr

until Allah issues the decree. And, He is the Best of Rulers.”

(Yunus, Aayat 108 and 109)

These and many more Qur’aanic verses categorically refute participation in the Inter-Faith movement. The command is to proclaim the Haqq of Islam and to state the falsity of all other religions and ideologies.

The Qur’aanic command: “*Say!*” is an instruction teaching the Muballigh the method of Tableegh in which there is no ambiguity and no compromise. But Inter-Faith espouses compromise, concealment of the Truth and acceptance of baatil, kufr and shirk.

Inter-Faith strives to produce an emaciated ‘Islam’ confined to the Musjid just as an emaciated Christianity is confined to the occasional church visit. All Christianity begins and ends in the church. This is the type of religion which Inter-Faith plots for Muslims. Muslims are expected to restrict their Islam to ritual acts of worship inside the Musjid while their daily lives outside the Musjid are regulated by western materialism and libertinism. The Ummah is well on this evil path leading directly to Jahannum.

SUMMARY

For quick and easy reference and comprehension we present here a summary of the discussion of this treatise.

(1) Inter-Faith is an ideology which has cardinal principles like all religions. Its two principles constituting its fundamental basis are:

- (i) All religions have equal legitimacy
 - (ii) No religion is the absolute truth.
- (2) Inter-Faith seminars are not debates in which Truth confronts Falsehood or Imaan vs. Kufr. At Inter-Faith seminars all religions and ideologies are on par. The Muslim preacher who participates in Inter-Faith dialogue is not permitted to refute the kufr and shirk of the false religions.
- (3) Inter-Faith exercises are not occasions for *Tableegh*. Tableegh is an independent act of ibaadat which cannot be executed in a joint-propagation program which includes propagation of kufr and shirk.
- (4) The Inter-Faith ideology is part of a shaitaani conspiracy to destroy Islam. The Americans and the Bahai's are foremost in arranging Inter-Faith seminars. The headquarters of the Bahai religion is in Israel.
- (5) 'Tolerance' in terms of Inter-Faith ideology means to accept the two cardinal principles of kufr (mentioned in No.1 above). Kufr should not be contested or refuted according to the 'tolerance' principle of the Inter-Faith ideology.
- (6) Islam came to annihilate kufr and shirk. The chasm between Imaan and Kufr is unbridgeable.
- (7) It is incumbent for the Muballigh who presents Islam to non-Muslim to categorically inform them that the only true religion, the only absolute Truth, is Islam

and that without Islam there will be no salvation. The Muballigh is not allowed to present Islam in a manner which creates the impression that it (Islam) is also one of the ways of salvation. The falsity of the other religions has to be affirmed. Inter-Faith dialogue does not allow the proclamation of Islam as being the one and only absolute Truth.

(8) The methodology of *Tableegh* has been shown by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It is not permissible to adopt the kufr method of the Inter-Faith movement which demotes Islam to the level of all false religions and ideologies. Muslims do not require the Inter-Faith platform for presenting the Message of Islam. The Inter-Faith method requires that all religions be given equal opportunity on the same platform. Such compromise with kufr and shirk is haraam.

(9) At Inter-Faith seminars the Muslim preacher and the Muslim audience have to silently and patiently listen to the propagation of kufr and shirk by their respective proponents. This is fraught with danger for those with deficient Imaan and western liberal outlook.

(10) Muslim participants in Inter-Faith seminars encourage Muslim women as well to attend such gatherings and to mingle with men, both Muslim and kaafir. There is total abandonment of every rule of Hijaab at Inter-Faith seminars. Intermingling of the sexes with Muslim women rubbing shoulders with non-Muslim men is an added aggravating factor of prohibition.

(11) When a Muballigh presents Islam to Christians, he has to explain the falsity of trinity and the falsehood of the other Christian doctrines. Similarly, when addressing mushrikeen of other persuasions, the muballigh has to explain the falsehood of their creed to avoid an amalgamation of Imaan and Kufr. But this is forbidden at Inter-Faith seminars.

(12) 'Islamophobia' is as old as Islam. Throughout the history of Islam, Muslims were confronted by 'Islamophobia' which is a deliberate plot. It is not the product of misunderstanding of the meaning and message of Islam. 'Islamophobia' is a political ploy essential in the western conspiracy to gain domination of the Muslim lands and their wealthy.

(13) 'Islamophobia' cannot be eliminated by Inter-Faith ventures.

(14) The ultimate goal of Inter-Faith ideology is the destruction of Islam and the Ummah, which of course, is an unattainable ambition.

(15) Islam's uncompromising refutation of all other religions does not spawn hostility towards non-Muslims. Despite the belief of Muslims that all other religions are false, co-existence with justice and kindness are the teachings of Islam.

(16) While Inter-Faith ventures are haraam, Tableegh and Da'wat are necessary. The dialogue with non-Muslims is Tableegh, not Inter-Faith. And, Tableegh

means the presentation of pure *Tauheed* from an independent platform, not as part of a joint propagation endeavour which disseminates also kufr, shirk and atheism.

(17) Inter-Faith dialogue of molvis, sheikhs, priests and other misguided Muslim ‘intellectuals’ will not abate the violence in Iraq, Afghanistan and other parts of the world. The causes underlying the wars and violence have no relationship with Islam’s uncompromising stance on the issue of *Tauheed* and *Aqaaid*.
